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The Reformation and Nationalism

From Constantine to Charlemagne to Charles V the relationship of Church and State determined the course of history and affected every aspect of Western civilization. The interplay between this problem and the emerging nationalism of the Middle Ages provides a most interesting phase in the study of the Protestant Reformation.

The medieval man did not think of Church and State in the modern conception of those two institutions and their relationship. It never occurred to him that Church and State might be viewed as separate entities. He regarded them as indissoluble. As there was but one Head, Christ, so there could be but one body. Of course, within the Christian world there were two points of emphasis. The one was the Church, whose concern was spiritual; the other was the State, whose duty it was to restrain and punish evil and to preserve law and order. These two powers were represented, respectively, by the Pope and hierarchy and by the emperor, kings, and princes. "If the question had been raised whether Pope or emperor was at the top, the answer would have been that the emperor was lord over men's bodies, but that the Pope was sovereign of their souls. Therefore, obviously, for souls are more important than bodies, the highest of all was the Pope."¹ The alliance between Church and State was so firmly welded that the Church was not a state, but the State. The State was merely the "bailiff of the Church," the secular side of the universal ecclesiastical body. "If you stressed the one, it became the Church; if you stressed the other, it became the State."² This fact is evidenced by the very name, "Holy Roman Empire," which for

1) Chaplin, *The Effects of the Reformation*, p. 38.

2) E. G. Schwiebert, in *The Cresset*, Vol. 5, No. 4, p. 18.

long centuries held sway over the life and faith of Western Christendom. Factors were at work, however, which were to reach their apogee in the time of the Reformation, reducing the empire to a hollow shell and leaving it but a shadow of its former glory. Pre-eminent among these factors was the rise of nationalism.

Under the Papacy, Europe had formed, as it were, one family, united by the bond of a common religion, fused into a single spiritual community, and subjected to a uniform discipline. It was inevitable, however, that in the course of time this unity should be dissolved and its component elements emerge. This process was heralded by the gradual development of the national languages after the Dark Ages and the creation of vernacular literature. The enfranchisement of the towns, which dates from the eleventh century, and the growth of their power; the rise of commerce; the Crusades, which heightened the national consciousness and distinctions between nations; the conception of monarchy in its European form, which evolved already in the twelfth century — these point the way to the advent of a new order of things.

The pre-Reformation age was an age of widening horizons, and this had its profound political effects. Murray points out that the Papacy had been a Mediterranean power and the Crusades had been Mediterranean wars.³⁾ The Crusades, however, had revived Western trade and commerce, and these, in turn, led to travel, exploration, and discovery. The journeys of Marco Polo, Sir John Mandeville, and Vasco da Gama excited Europe, and the perfection of the compass by the beginning of the fourteenth century ushered in a great era of exploration. Columbus' discovery of America, 1492, and Magellan's round-the-world voyage, 1519—22, revolutionized man's geographical concepts and gave him a totally different, and infinitely broader, picture of the world in which he lived.

The new contact with the outside world transformed the economic, social, and cultural life of the age. The rapid increase in the population of the cities gave rise to a new social class, the *bourgeoisie*. At the same time, new inventions marked a turning point in the history of civilization. Among these were the compass, already alluded to; the manufacture of paper, borrowed from the Mohammedans; the invention of the printing press by Gutenberg, which was to play such a decisive role in the Reformation; and the invention of gunpowder, which revolutionized the art of warfare and gave the deathblow to feudalism.

Men were beginning to see that the old world was gone, the

3) Murray, *The Political Consequences of the Reformation*, p. XI.

old order ended. The medieval notions of a world empire were completely upset. "The moment men completely realized there was another continent where the eagle of the Holy Roman Empire had never flown, that moment the whole structure of medievalism was undermined." (Murray.) "After 1492 the nationalities of such lands as England, France, and Spain were unconsciously forming themselves. . . . National sentiment was waxing. . . . Ecclesiastical authority was breaking down, and as there must be authority, secular was taking the place of ecclesiastical. The national State steps proudly on the stage."⁴

* * *

For the rise of the national State, however, three concepts had to be overthrown: the Pope as supreme arbiter of all Christians; the lordship of the emperor over all the European territorial rulers; and the feudalistic system.

According to the medieval concept, the Pope's jurisdiction included control over all church property, which the secular rulers could not regulate or tax; over the persons of the clergy, who were accountable only to Rome and could not be tried before any secular court; and even over the temporal rulers themselves, over whom the Pope constantly held the spiritual whip.

The idea that the emperor was superior to all other secular princes prevailed for many centuries, even though his authority, for all practical purposes, had never existed in fact. Thus we find Dante, in his *De Monarchia*, praising the empire as a symbol of world dominion, giving peace and order to all men.

Under the feudal system, the greater part of the territory in each state was given as fiefs to certain nobles; these, in turn, divided their holdings into lesser fiefs, and so on indefinitely. Each fief holder owed homage to his immediate superior. Moreover, the feudal lords had the right to maintain their own militia and to administer justice within their own domain. Feudalism, accordingly, was a condition of political atomism. Between the thirteenth and sixteenth centuries feudalism steadily declined, although the feudal nobility retained collectively many of the rights which they had given up individually; and in the exercise of these collective rights we have the germ of the parliamentary system.

When Boniface VIII (1294—1303) became Pope, he inherited the power and influence which Gregory VII and Innocent III had bequeathed the papal office. Boniface, however, disregarded the rising spirit of nationalism, with its attendant impatience of papal domination, and arrogantly set forth the claims of supremacy for the Holy See in two drastic bulls, *Clericis Laicos* (1296) and *Unam*

4) *Op. cit.*, p. XVIII.

Sanctam (1302). He thus gave rise to a conflict which led eventually to the Babylonian Captivity (1305—76) and seriously damaged the prestige of the Papacy.

A widespread desire for reform began to arise, and this went hand in hand with the nascent spirit of nationalism. Marsilius of Padua, in 1324, wrote his *Defensor Pacis*, wherein he gave voice to the ideal that the Church should limit herself to her proper sphere, namely, the spiritual, and that it should not meddle with the affairs of the State. The government of the Church is a part of the government of the State. The State, moreover, should rest on the sovereignty of the common people, acting through their chosen representatives, functioning under an elected king, and guided by an accepted constitution. Marsilius is a pioneer in his advocacy of religious individualism, political liberalism, and modern democracy. His treatise presents a theory of Church and State "in many respects out of all relation to the current of medieval thought, and accords with the full spirit of the Reformation. . . . In general, his whole attitude toward the historical development and dogmatic supports of the Roman Church is precisely that which was assumed by the Protestants after the Lutheran revolt."⁵

William of Occam (1280—1349), whose theology had a strong influence on Luther, openly rejected the infallibility of the Pope and declared that in all secular matters Pope and Church are subordinate to the State. He denied the validity of the Constantinian Donation and pulled the props from under the theory of papal supremacy over the State. Occam, too, presents the idea of representative government. The idea of the sovereign State is carried forward by Nicholas of Cusa and by Machiavelli, to whom the State was an end in itself.

The Renaissance marked a "new birth of the human spirit," which had its influence on every phase of contemporary life. "The general ferment and the shaking of men's traditional beliefs extended to all departments of human thought, even to the fundamental questions of society itself. Freedom was the dominant intellectual note of the age."⁶ The Renaissance was, then, also a potent factor in stimulating patriotism and the feeling of nationalism. This new spirit found expression in the evolution of the national states, with strong centralized governments. Feudalism was breaking down, papal authority was declining, and royal absolutism was on the upgrade. At the beginning of the sixteenth century the four great Christian powers in Europe were England, France, Spain, which had strong national governments, and Ger-

5) Dunning, *Political Theories Ancient and Medieval*, pp. 238, 244.

6) Murray, *op. cit.*, p. 3.

many, where a tendency toward national unity was in evidence. Italy had no political unity or national government.

England was the first country to become a compact nationality. The monarchy had become strong at the expense of the feudal lords, and this factor curbed the power of the Pope. Since the time of William the Conqueror, the king had been the supreme head of the English Church, although the Pope was recognized as the head of the Church of England "insofar as the law of the land permitted." Edward I successfully resisted the bull *Clericis Laicos*. The parliamentary system had come into being with the creation of the House of Commons in 1265, and the spirit of national autonomy and of independence from alien control was dominant. "There was at the time the feeling that England should not be at the beck and call of any State, Italian or other."⁷⁾

In France the power of the king had been strengthened during the Hundred Years' War (1338—1453). The French nobility had become increasingly important, and the trend toward centralized government was unchecked. The French court was unwilling to brook interference on the part of the Holy See, and the conflict between Boniface VIII and Philip the Fair had far-reaching effects in the furtherance of French nationalism.

Germany was divided into about 300 virtually independent states, but the right to elect the king (who, since 926 also had the right to the crown of Italy and the imperial title) was vested in seven leading princes, called electors. Maximilian I (1493—1519) put forth strong efforts to consolidate Germany, but he was balked by the electors in his bid for greater authority. At the same time, Germany was seething with discontent under the Roman yoke, and the national gorge rose at the vast sums of money which were taken out of Germany for the replenishment of the treasury at Rome. The time was not far off when the German people would assert their freedom from alien ecclesiastical domination.

From the time of Boniface VIII, the reaction against the Papacy began to take definite and effective shape through the upsurge of the nationalistic spirit. "In this contest of the fourteenth century, 'monarchy' was the watchword of the adversaries of the Papacy, the symbol of the new generation that was breaking loose from the dominant ideas of the Middle Ages. In France it was the rights of the throne and its independence of the Church which were maintained by the jurists and by the schoolmen, as John of Paris and Occam, who came to their help. In Germany it was the old imperial rights as defined in the civil law, and as preceding even the existence of the Church, that were defended. . . . National rivalries and the ambitions of princes were everywhere

7) *Op. cit.*, p. xviii.

prominent. The sovereigns of Europe were endeavoring to augment their power at the expense of the Church, especially by taking into their hand ecclesiastical appointment. It was during the fifteenth century that the European monarchies were acquiring a firm organization." ⁸⁾ This transition of the medieval feudal states into dynastic monarchies provided the framework for a national, patriotic feeling.

At the beginning of the sixteenth century, therefore, as Fisher aptly points out, two salient factors had emerged: 1. the development and consolidation of the nations as separate entities, each with its own language, culture, institutions, and laws, and moved by a national spirit that resented foreign ecclesiastical control; 2. the secularizing of the Papacy; the Popes had prostituted their spiritual function and dignity for the sake of personal power and territorial aggrandizement. "Everywhere, but especially throughout the north of Europe, the breach of feeling and sympathy went on widening; so that all Germany, England, Scotland, and other countries started, like giants out of their sleep, at the first blast of Luther's trumpet." ⁹⁾

* * *

In Germany, the age witnessed the emerging sovereignty of the territorial princes. Although Germany was divided into many small states, there was a strong desire for national unity, and the spirit of German nationalism became a force seriously to be reckoned with, particularly by the Papacy. The princes controlled the churches in their respective territories. Despite mutual antagonism between the Popes and the princes that had arisen from the medieval investiture struggles, the Papacy, beginning at the Council of Constance, negotiated concordats with the territorial rulers. Thus the Papacy recognized the existence of national and territorial churches, while at the same time it aimed thereby to keep the clergy and laity under control. "The immediate beneficiaries of this policy were the princes, who, on the one hand, cleverly loosened the clergy from papal control only so far that it could not be used by the Papacy against them and, on the other hand, sufficiently recognized the papal authority that they could rely on it for support in their efforts to dominate the clergy." ¹⁰⁾ The incipient trend toward nationalism was also expressed in the "Grievances of the German Nation," in which the princes, during the second half of the fifteenth century, complained against the excessive financial contributions exacted of their lands by the Papacy.

8) Fisher, *The Reformation*, pp. 33, 36.

9) Fisher, *op. cit.*, p. 42.

10) Pauck, in *Environmental Factors of Christian History*, p. 291.

"The great princes of the empire present a double aspect, varying with the point of view from which they are regarded. To Charles they were collectively an oligarchy which threatened to destroy the monarchical principle embodied in the person of the emperor; but individually and from the point of view of their own dominions they represented a monarchical principle similar to that which gave unity and strength to France, to England, and to Spain, a territorial principle more youthful and more vigorous than the effete *Kaisertum*." ¹¹⁾ It is obvious, then, that Luther did not, as is sometimes charged, create the power of the German princes. They were already independent and sovereign lords of their own domains, powerful enough even to withstand the Emperor. In fact, the German territorial princes had been steadily gaining the upper hand, with the emperor reduced to comparative impotence. They were, moreover, deeply concerned with the preservation of internal order and the resistance of ecclesiastical abuses. It was only natural, then, that the princes should have concerned themselves with matters of church reform even before and apart from the great reformatory movement of Luther. "The course of the German reformation in the field of politics was nothing unusual in the light of the previous political history of the German princes." ¹²⁾

The nationalistic spirit in Germany was further augmented by the Humanism of the Renaissance. While Humanism everywhere gave rise to patriotic fervor, in Germany it took the form of a new awareness of, and pride in, the history of the German *Volk*. The incentive for this trend was provided, interestingly enough, by Aeneas Silvius (later Pope Pius II) in the midfifteenth century, who sought to arouse the Germans to a sense of their ancient glory and of their cultural heritage, in order thereby to spur the Germans on to valorous deeds in a crusade against the Turks. Rising to the challenge, the German Humanists played upon the theme of German cultural unity. "As they contrasted it with the actual particularistic divisiveness of their country, they pleaded for a restoration of the empire on a national basis. . . . All of them, each in his own way, glorified the strength of the German historical character and tried to prove the justice of the German claim for leadership in the world. They pointed to the scholarship of the German universities, which had newly come into being. They praised the wealth and the civilization of the German cities. And they derived an especially proud satisfaction from the fact that the Germans had given to the world the art of printing." ¹³⁾

11) Pollard, in *Cambridge Modern History*, Vol. 2, pp. 150, 151.

12) Schwiebert, *op. cit.*, p. 20.

13) Pauck, *op. cit.*, pp. 294, 295.

This was the era, says Bryce, of the first conscious feeling of German nationality as distinct from the imperial.

Ulrich von Hutten inveighed against the Roman influence in Germany and sought to effect the unification of imperial Germany. Hutten symbolizes the long-felt desire for ecclesiastical and political reform, coupled with an intense *Nationalbewusstsein*. He waged a "personal war" against Rome, and his writings did much to arouse the spirit of German nationalism. The relationship of Luther and Hutten is a very interesting chapter in Reformation history. The claim that Luther's reformatory course was influenced decisively by Hutten is, of course, a gross misstatement of fact. At the same time, there was a beneficial intercourse between the two men: Hutten's publication of Laurentius Valla's *exposé* of the Constantinian Donation forgery profoundly impressed Luther and helped to convince him that the Pope was the Antichrist; Hutten's *Vadiscus seu Trios Romana* awakened Luther's national consciousness. Hutten, on the other hand, was greatly influenced by Luther. The great Reformer not only excited his German patriotism, but he even made him "talk like a pious Lutheran" (Boehmer), although he never fully understood Luther's religious concern. To Hutten, Franz von Sickingen, and their followers Luther's cause and the nation's were the same.

Hence, Luther's prolific writings in German, especially his German translation of the Bible, were destined to play a leading role in the furtherance of German nationalism. The excitement of the Reformation had stirred up a feeling of national self-consciousness—a trend greatly augmented by this new German literature. Luther's German Bible, in particular, was an important means of welding the German people together into a feeling of spiritual and cultural—albeit not political—unity.

* * *

When Luther, appearing on the world scene in 1517, was catapulted into the position of a German national hero—and, at the same time, the *bête noire* of the Church of Rome—no one was more surprised than he. It was never his intention to become a champion of nationalism or to become "the father of his country," as Crotus Rubianus called him. His patriotism was always subordinate to his religious interests. His Reformation had its rootage, not in any national consciousness or any political motivation, but solely in his revulsion against the intolerable corruption of the Roman Catholic system.

The association of Luther with the cause of German nationalism is rather traceable to the fact that the Catholic opposition which he encountered from the very outset of his reformatory movement forced him to identify his cause with that of the German

people. Luther voiced the common grievances of the German people in his protest against the sale of indulgences, and his spiritual reform movement became interlaced with the German nationalist program. Thus Luther became, willy-nilly, the champion of the popular movement in opposition to the encroachments of the Roman Church on the German social and political order.

"As a good German he resented and revolted against the Italian contempt for Germany and German civilization, and his Germanism undoubtedly contributed to open the hearts of his countrymen for his prophetic message and mission. In hurling defiance at Rome in the presence of the emperor and the assembled magnates at Worms, he gave resounding expression to the national spirit as well as to the imperative voice of conscience and religious conviction. From this point of view, the revolt against the papal authority was the revival, in altered circumstances, of the old conflict between the empire and the Papacy. Worms was the counterfoil to Canossa, and his revision of Canossa, in vindication of the national spirit against the arrogant spirit of a corrupt and oppressive Ultramontanism, has enthroned the daring rebel in the love and veneration of millions of his fellow countrymen from that day to this."¹⁴ It is, of course, a gross distortion of fact to say, as Pollard does,¹⁵ that Luther stood *solely* for national opposition to Rome.

In his great treatise of 1520, *Address to the Christian Nobility of the German Nation*, Luther denounces the papal interference with German rights and liberties and excoriates the Roman Church for its manifold evils and widespread corruption.

On account of these evils the Christian nobility should rise up against the Pope as a common enemy and destroyer of Christianity. . . . They should ordain, order, and decree that henceforth no benefice shall be drawn away to Rome. . . . It should be decreed by imperial law that no episcopal cloak and no confirmation of any appointment shall, for the future, be obtained from Rome. . . . Be it decreed that no temporal matter shall be submitted to Rome, but that all shall be left to the jurisdiction of the civil authorities. . . . Besides this, we should prohibit in all foundations the grievous extortion of the ecclesiastical judges. They should only be allowed to consider matters concerning faith and good morals; but matters concerning money, property, life, and honor should be left to the temporal judges. . . . The Pope should have no power over the emperor, except to anoint and crown him at the altar, as a bishop crowns a king; nor should that devilish pomp be allowed that the emperor should kiss the Pope's feet. . . . Much less should he pay homage to the Pope or swear allegiance, as is impudently demanded by the Popes, as if they had a right to it. . . . It is not meet that the Pope should

14) MacKinnon, *Luther and the Reformation*, Vol. IV, pp. 330, 331.

15) Pollard, in "Cambridge Modern History Series," Vol. II.

exalt himself above temporal authority, except in spiritual matters. . . . In other matters, he should be subject to it, according to the teaching of St. Paul (Rom. 13) and St. Peter (1 Peter 3). . . . It is absurd and puerile for the Pope to boast for such blind, foolish reasons, in his decretal *Pastoralis*, that he is the rightful heir to the empire if the throne be vacant. Who gave it to him? . . . The Pope wishes to rule an empire, and to remain a Pope. . . . We have the name, title, and arms of the empire, but the Pope has its treasure, authority, law, and freedom. Thus, whilst the Pope eats the kernel, he leaves us the empty shell to play with. . . . Let the Pope give up Rome, all he has of the empire, and free our country from his unbearable taxes and robberies, and give back to us our liberty, authority, wealth, honor, body, and soul. . . . Let the German emperor be a true, free emperor, and let his authority or his sword not be overborne by these blind pretenses of the Pope's sycophants, as if they were to be exceptions and be above the temporal sword in all things.¹⁶

In this clarion call for national independence, Luther was acclaimed as the champion of the cause of a united Germany with a government by the Germans and for the Germans. His plea has rightly been hailed as one of the strongest in the history of the world for the government of a national group by its own rulers, without foreign ecclesiastical dictation. While the result was not a consolidated German nation, the foreign yoke nevertheless was cast off, and the power of the territorial princes became stronger and more centralized. If Charles V had been of a different caliber, or if Elector Frederick the Wise had taken the imperial crown when offered to him in 1519, it is quite likely that the German people would have become a united, sovereign nation, according to Luther's pattern. As a matter of fact, however, despite Luther's appeal and the popular will of the German people, German unification had to wait three centuries before it became a reality.

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Luther was no political theorist, and whatever political theory he espoused he took from the New Testament. It was of small concern to Luther under what form of government one might live; it is the Christian's duty, according to Romans 13, to obey the powers ordained by God to rule over him. He writes: "Obedience is to be rendered for God's sake, for the ruler is God's representative. However they may tax or exact, we must obey and endure patiently."

Luther broke with the Church-State conception that prevailed in his day by asserting the independence of the temporal power from the domination of the Church. The civil government is not beholden to the spiritual authority for its existence or its functions. Each of the two powers must keep within its own sphere. In his

16) Luther, *Address to the Christian Nobility*.

tract *Secular Authority* (1523) he shows, on the basis of God's Word, that the State exists by divine right and that it forms a part of God's economy for the human race. Civil authority has been made necessary because of sin; it is, nonetheless, an ordinance of God. "It belongs to the estate of fatherhood," and therefore Luther enjoins obedience to the State as belonging to the requirements of the Fourth Commandment.

Although Luther advocated no specific form of government, he held that all government should exist for the welfare of the governed. True, he did not envision democracy according to the modern American concept, and he favored the restriction of the right of franchise to those who were trained and qualified to have a voice in the administration of government. Like Calvin, his ideal of government was more aristocratic than purely democratic. He never overcame his fear of "Master Omnes." It must always be borne in mind, however, that Luther was a theologian, not a politician or statesman, and that his paramount concern was not the structure of civil government, but the maintenance of the Scriptural doctrine regarding the nature and authority of the State.

Yet, at the same time, in the work and progress of the Reformation important strides toward the ultimate realization of democracy were made. Indeed, the later development of democracy depends largely upon two outstanding accomplishments of the Reformation: (1) The destruction of the universal power of the medieval Church. No form of democracy could have emerged at all if the medieval system of absolute universal control by the institution of the Church had not been destroyed. This destruction of the all-embracing power of the Church of Rome is a most important contribution of the Reformation to the rise of democracy. (2) Luther's declaration of the universal priesthood of all believers. Thereby Luther rejected all hierarchalism, the division of Christian people into two classes—clergy and laity. Instead he reaffirmed the equality of all Christians before God. It can be affirmed that the principle of the universal priesthood of all believers has been the most powerful agent of the democratic spirit in modern Christendom, and from it certain important movements in modern democracy have been directly derived. From this doctrine Luther drew the principles that were to govern congregational life, especially the calling of ministers and the relation of minister to congregation.

This teaching of the universal priesthood was significantly articulated in the Puritanism that emerged out of the English State Church in the sixteenth century. When the Pilgrim Fathers, who espoused the congregational policy, resolved to emigrate to America, the principle of the universal priesthood also became, in the Mayflower Compact, the principle ordering secular society. Thus it became the first basis of the foundation of democratic society in

Western civilization. Hence there is, in this respect, a direct line from Luther to the establishment of democracy in America.

Luther recognized the three essential functions of the State to be legislative, administrative, and judicial. To the State he committed the regulation of commerce and trade, the maintenance of public health and welfare, the preservation of civil order, etc. When necessary, the State may be called upon to protect and defend the Church; but "as the Church is not to interfere in civil matters, so the State has as little right to intermeddle in matters purely ecclesiastical, except where life and property are at stake." Obviously, Luther's conception cleared the way for the emergence of the modern State.

While the State has the right to govern man's external life as it affects others, Luther steadfastly upheld the individual's freedom of conscience, of religion, and of speech. In his tract on "Christian Liberty" (1520) he sets forth the paradoxical, yet complementary, propositions that, on the one hand, the Christian man is the most free lord of all and subject to none; and that, on the other hand, he is the most dutiful servant of all and subject to everyone. He thus drives home the twofold Christian ideal of individual liberty and mutual charity — and this ideal must underlie the effective functioning of the Christian State.

In his exposition of 1 Peter, Luther writes: "If an emperor or prince (would) command me to believe this or that, I would answer, 'Dear sir, mind your secular business; you have no right to interfere with God's reign, and therefore I shall not obey you at all.'"

In his treatise on "Secular Authority" Luther asserts: "When imperial authority stretches itself over into God's kingdom and authority and does not keep within its own separate jurisdiction, discrimination between the two realms has not been made. For the soul is not under the authority of the emperor. . . . But over body, estate, and honor he has authority . . . for they are under his jurisdiction and power." The Christian's duty of obedience to the secular power ends, however, when such obedience would involve the breaking of God's commandments, and so Luther continues: "This is the meaning of St. Peter: 'We ought to obey God rather than men.' He here clearly marks a limit to temporal authority. . . . When a prince is in the wrong, his subjects are under no obligation to follow him, for no one is obliged to do anything against the right; but we must obey God, who desires to have the right, rather than men."¹⁷ It is patently false, accordingly, to ascribe to Luther the idea that the Church should be subordinate to the temporal prince in matters of faith and doctrine.

17) Luther, *Secular Authority*.

At the same time, it must be granted that Luther's doctrine and policy strengthened the position of the territorial princes, with relation both to the individual subject and to the Church within their respective domains. In the first case, Luther's doctrine of civil government secured the allegiance of the subject to his ruler. In the second, the exigencies of the times impelled Luther to lean heavily on the support and authority of the princes for the furtherance of his reform movement.

Separation of Church and State was Luther's ideal, but conditions of the times literally threw him into the arms of the territorial princes, and the German Church has remained under the aegis of the civil government until modern times. He regarded State churchism as a makeshift, and as a permanent condition it was not in harmony with his fundamental doctrines. Luther found it necessary to modify his theory of congregational self-government because the people were in general not yet ready to undertake it without confusion and disorder. Luther, accordingly, in order to insure security for the progress of the Gospel, looked to the princes to assume the lead in ecclesiastical arrangements and regarded them as provisional bishops, or *Notbischöfe*. "The authority of civil rulers in the ecclesiastical sphere was pronounced to rest partly on the old right of patrons . . . and partly on the principle that princes and magistrates, as the principal members of the Church, are entitled to be heard with respect; a doctrine quite compatible with the general theory that Church government pertains not to the clergy alone, but to the laity, to the whole congregation."¹⁸

Yet Luther was always aware of the temporary character of the church organization of his time. The actual establishment of the State Church did not involve a denial of the implications of the universal priesthood. Luther always defended the freedom of the Christian which is spiritual and manifests itself most definitely in the whole ethos of the universal priesthood. This implies also freedom of conscience and freedom to serve one another. He never surrendered these in favor of an authoritarian church government or an authoritarian State. Even in the State Church congregational rights were always recognized. The Lutheran pastor never became a priest, but always remained the servant of the Christian congregation.

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Luther has been condemned on numerous counts by his detractors, but on none more severely than his attitude during the Peasants' War. Unfortunately, this unbridled condemnation largely rests upon either ignorance or distortion of the actual reasons for

18) Fisher, *op. cit.*, p. 412.

Luther's position. As a matter of fact, this position is a logical development and expression of his doctrine of the State. Luther deplored and combated the tyranny of rulers—as his writings testify over and over again—and the charge that he advocated iron-fisted control and oppressive regimentation on the part of the State is utterly false. To cite but one expression of Luther on this subject: "A civil ruler is not set in authority that he may seek his own interests and pleasures from his subjects, but that he may secure *their* best interests."¹⁹ Equally without basis in fact is the favorite canard of his opponents that he was devoid of social consciousness, that he was cruel and callous in his attitude toward the peasants, unmindful of the wrongs which they had suffered, and desirous only to curry favor with the authorities. One needs only to read his bristling admonitions to the princes to know differently. On the contrary, Luther's hatred of tyranny moved him at the outset to be sympathetic toward the peasants' cause.

But even more than tyranny, Luther hated and mortally feared anarchy. And when he witnessed the excesses of the peasants' rebellion, he saw it to be an anarchic movement, and from that moment on he threw against it the full weight of his influence. Lawless violence must not be countenanced. He therefore urged that the most drastic measures be used to quell this *Aufbruch*, for rioting and sedition imperil the very existence of the civil authority.

Luther discovered in the peasants' program, moreover, a misapplication of the freedom promised in the Gospel. The spiritual freedom which he emphasized in his preaching they misconstrued as freedom from social injustice, political oppression, and economic burdens. Wrenching the conception of freedom out of its Scriptural context, and seizing only upon the magic word, they were carried to fanatical and bloody excess. To hold Luther, in his declaration of the principle of Christian freedom, responsible for the Peasants' War is grotesque.

It has become a favorite sport in recent times to associate Luther with modern Fascism. A case in point is McGovern's recent book, with the intriguing title—which speaks for itself—*From Luther to Hitler*. Luther, the author maintains, held that civil authorities may "dictate religious dogmas to the private individual," that "all men should be subject to the iron will of their secular lord," that "the average man is full of wickedness and needs to be restrained by the strong arm of temporal authority." It was Luther, McGovern informs us, who formulated "the doctrine of all-powerful national states in perpetual antagonism to one

19) Luther, *Exhortation to Peace*.

another."²⁰) Veritably, Luther was, after all, nothing but a sixteenth-century Fascist!

No elaborate refutation of McGovern's unscholarly and fanciful argumentation is called for, but a few observations will be in order. McGovern makes his fundamental mistake, of course, in overlooking the essentially religious and spiritual character of the Reformation and in ignoring the fact that Luther's orientation was wholly *theological*. McGovern himself grants that Luther's conception of the State was not unique, but that it was shared, in his time, by Henry VIII and the Gallican leaders in France. Why, then, trace the roots of modern Fascism back to Luther? Why not to the etatism of Machiavelli or Erastus? Furthermore, how does McGovern account for the democratic character of the Scandinavian countries, which for centuries have had the Lutheran State Church? If his thesis holds good, these countries, so directly influenced by Luther, should be fascistic. Conversely, how is the fact to be explained that modern Fascism has found its fullest expression in such Roman Catholic countries as Italy and Spain? It never occurs to McGovern that Luther drew his doctrine of the State from the New Testament and that, in espousing this doctrine, he was following in the footsteps of the early Church Fathers.²¹) Were they Fascists, too? Finally, the fact will not down that Luther and the Reformation revitalized those enduring principles of human dignity and freedom which are basic to all of modern cultural, political, and scientific progress.

Luther has been hailed as the "father of German nationalism," but this term is wanting in accuracy. He was, to be sure, a national figure of heroic stature—the greatest German of all times. But the Reformation was not primarily a national movement, but a *supernational*, religious revolt against the institution and system of the Roman Catholic Church. National implications, of course, could not be divorced from the Reformation, as has been shown. But the opposition of Charles V prevented the Reformation from becoming a national-religious movement and forestalled the creation of a pan-German Lutheran State Church. "When Charles finally laid the ban upon Luther, he also banned the German nation by rendering its nationalism the political deathblow."²²)

The spirit of the Reformation allied itself with the spirit of nationalism. Luther became "the mouthpiece, the prophet, of all those who were sighing under the yoke of foreign tyranny and yearning for national and social liberty."²³) He furnished a theory

20) McGovern, *From Luther to Hitler*, pp. 31-35.

21) Cp. Murray, *op. cit.*, pp. 49-52.

22) Pauck, *op. cit.*, p. 300.

23) Nuelsen, *Luther the Leader*, p. 86.

for the independence of the State that had become a possibility in conjunction with the rising tide of nationalism. The Reformers insisted on the independence of the State from the Church, and this gave the impetus to the freedom of the State that was taking place in the course of the historico-political process. The Reformation did not "emancipate the State from religion," as the Roman Catholics charge, but it did liberate the State from the Papal Church. And this, essentially, was a freedom *in the Word*.

* * *

Calvin was much more of a political theorist than Luther, and his conception of the Christian State was a most significant contribution to political thought. Calvin conceived of Church and State as two intersecting circles; both are independent, and yet they are to co-operate and support each other in a very definite way. Calvin teaches that "civil government is designed to cherish and support the external worship of God, to preserve the pure doctrine of religion, and defend the constitution of the Church" as well as to foster the temporal interests of men.

Calvin did not favor either a monarchy or an oligarchy as a governmental system. Nor was he a democrat. In fact, in the *Institutes* he has some very harsh words to say about democracy, calling it "a step to anarchy" (IV, 20). He rather favored an aristocratic form of representative government, which was a natural concomitant of his ecclesiastical system.

Like Luther, he taught that earthly rulers are God's representatives, and by virtue of their divine appointment they are entitled to obedience on the part of their subjects. But man is to render this obedience to the temporal authority "not on his knees, but as a free man."²⁴ For the civil government exists for the well-being of the people, and in the last resort the ruler is the "first servant of the State."

Civil government, Calvin teaches, is divine because it stems from God and is exercised in His stead. It is one of the instruments through which God manifests His sovereignty. Thus it can even be called "a god" (cp. Psalm 82). Civil government cannot contravene or subvert the will of God and must be obeyed only in Him.

State and Church, according to Calvin, are both related to the lordship of God, and hence both must realize His will. The laws of the State must conform to the Moral Law and must foster the right religion. But the State can know what the right religion is only by reference to the Church. Calvin's whole thinking on this subject, accordingly, was theocratic, and his paramount concern was for the sovereignty and honor of God.

²⁴) Murray, *op. cit.*, p. 98.

Calvin profoundly influenced the Protestant movement in France—a movement whose course was marked by persecution, bloodshed, and frustration. Christian humanism, especially under Lefevre (1455—1536), had paved the way for the reception of Luther's writings and the spreading of the Protestant cause in France. French Protestantism, however, had no recognized head and no organization until 1536, when the *Institutes* of Calvin were first published. At about the same time the first translation of the Bible into French appeared. Given this fresh impetus, by 1547 the Reformation had spread into seventeen provinces and thirty-three of the principal cities of France. A national Church was organized in Paris in 1559, at which time a Confession of Faith, prepared by Calvin, was adopted. By 1561 the number of congregations had reached 2,150, and the Protestant cause had won over many of the nobles, including the Coligny family, and even the Bourbon branch of the royal family.

Thus the Reformation in France became strongly affected by political and national ramifications. Calvin kept in close touch with the Protestant movement in France and did his best to gain for it the favor of the crown. Calvin consistently advised the Huguenots not to employ force to attain their ends, but to rely upon prayer and patience. He cannot, therefore, be held responsible for the course of events, which, in 1562, plunged the French nation into a series of religious wars that continued to the end of the century. The Catholic nobles supported the house of Guise against the Protestant nobles, led by the house of Bourbon. In 1572 occurred the massacre of the Protestants on St. Bartholomew's night; but although more than 20,000 were slain throughout France, the Protestant cause did not perish. Finally, in 1598, King Henry IV, who had formerly been a Protestant, issued the Edict of Nantes, which granted the Huguenots religious toleration and certain civil rights, and this status continued for almost a century, when the Edict was revoked by Louis XIV in 1685.

In Francois Hotman, one of Calvin's ardent disciples, we perceive a fervent French nationalism, intensified by his sorrow over the travail experienced by his country during the period of civil warfare and expressed particularly in his *Franco-Gallia*. Sovereignty, he maintains, resides in the nation, and the right of governing belongs to the people, so that every form of tyranny is to be resisted. The same trend of thought is carried forward by such other disciples of Calvin as Beza and Duplessis-Mornay. The writings of these men did much to foster the French national spirit.

The effect of the Reformation upon the national development of such other European states as Holland, Sweden, and England forms an absorbing chapter in church history. The Reformation made

it possible for these to become free nations, and in these lands Protestantism became closely associated with the national spirit.

In Holland, which had long been a center of reform tendencies, the cruel and repressive measures of Philip II, son of Charles V, against the Protestants drove them to revolt, which resulted in the foundation of the Dutch Republic and the proclamation of Calvinism as the official state religion. In Sweden the Lutheran cause gained an early and permanent triumph and found a champion in King Gustavus Vasa. Throughout the Scandinavian countries the establishment of a truly national evangelical Church, which failed of consummation in Germany, became a reality and has continued down to modern times. In the seventeenth century, Sweden was to play a decisive role, under Gustavus Adolphus, in checking the forces of the Counter-Reformation and in saving the Protestant cause in Europe.

In England, a national Church was created, under the authority of Henry VIII and as a result of his embroglio with the Pope. The English Church stood for nationalism both in politics and in religion. Prior to this development, however, the seeds of the Reformation had been sown in England through circulation of Luther's writings, and this trend was abetted by Tyndale's translation of the New Testament in 1526. Although Henry was hostile to Luther, the accession of Edward VI in 1547 gave new impetus to the Protestant movement and gave free rein to the reformatory work of Archbishop Cranmer. Under "Bloody Mary," a strong Catholic reaction set in, but when Elizabeth ascended the throne, the Protestant cause again came to the fore. The high point in her reign was the crushing defeat of the Spanish Armada at the end of the century, which dealt a deathblow to medieval Catholic imperialism and won for Protestant England her place in the sun.

* * *

Religious liberty belongs to the great heritage of the Reformation. Macaulay declares: "The Protestant doctrine touching the right of private judgment—that doctrine which is the common foundation of the Anglican, the Lutheran, and the Calvinistic churches—we conceive to be this, that there is on the face of the earth no visible body to whose decrees men are bound to submit their private judgment on points of faith."²⁵ As Renan puts it, "The cold hand of the State should not press upon the inner kingdom of the soul."

As this concept took root, it was inevitable that the idea of freedom should be transferred also to the realm of politics and statecraft. True, the trend toward nationalism was in progress

²⁵) Macaulay, *Critical and Miscellaneous Essays*, III, pp. 296, 297.

before the Reformation. However, the Reformation developed the spirit of free inquiry and deepened the sense of individual responsibility among men, and thus made a far-reaching contribution to the rise and development of the great national states of modern times and to the growth of the idea of representative government. Men held that their spiritual prerogatives had their counterpart in temporal prerogatives. While we obviously cannot agree with the appraisal of Figgis that "the supreme achievement of the Reformation is the modern State," yet the course of political and social freedom was mightily advanced by the Reformation. And while Luther and Calvin were not "democrats" in the modern political sense of the term, yet their theological systems and their reformatory labors bore the seeds that flowered into the great democratic movement of later centuries.

This, then, is the relationship between the Reformation and nationalism. Occurring at a period in Western history when a gradual shift from universalism to nationalism was in progress, the Reformation brought this transition "to a head." Breaking the unity of the medieval Catholic world, it made possible the era of modern nations. Hence the Reformation, which was essentially and pre-eminently a religious, spiritual, individualistic movement, had decisive and far-reaching nationalistic consequences. And thus, in the unfolding pattern of human history, it marked the beginning of a new epoch.

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The Art of Illustrating the Sermon

(A Conference Paper)

Introduction: The sermon's the thing—more than anything else in our ministry. "Nothing contributes so much to keeping the people with the church as a good sermon," declares the Apology of our Augsburg Confession. If those were right who say that a pastor ought to devote one hour of preparation for every minute of preaching, it would follow that at least one half of his working hours are to be spent upon it. This is an exaggeration, which, nevertheless, serves a good purpose in emphasizing that none of us devotes too much time to his sermon preparation and many too little. The sermon should in every week be the masterpiece of our labors; it must be our chief concern, and yield not to a prize-winning garden nor to a book on how to play bridge nor even to some of the other good and necessary works of a successful ministry, such as well-planned visits and meetings or a successful campaign to pay off the church debt. On Sunday mornings and also at the time of other services the people come to us heavy laden, in need of, and ready for, instruction and exhortation, eager for an uplifting, inspiring, and comforting message, and we must not fail them.

Nor is it enough that the sermon is indeed a diamond, setting forth precious truth alone. It ought not to be a lack-luster diamond, consisting in the main of trite phrases and religious platitudes; but one of many facets cut with skill, perseverance, patience, and love in the workshop of study and prayer. The sermon should sparkle. And illustrations well used will help to make it sparkle. Our subject is

The Art of Illustrating the Sermon

It has seemed good to me to give also to the treatment of this subject many facets, to set it forth in the form of a number of theses.

I

The illustration is not the sermon, nor ought it in any degree take its place. It should serve to show forth its truths more effectively.

The sermon is that which we wish to teach. It is the truth as set forth in that portion of the Word of God which is our text. First of all the good preacher gathers his array of precious truths. He does not tell the story for the sake of telling a story. The preacher first of all gets together the dry bones and arranges them in the form of a finely articulated skeleton. And once he has carefully gotten it together, he does not readily depart from it,

add to it, or take from it, certainly also not for the sake of telling a good story or using any other illustration. The sermon's the thing, and the illustration may be its hat, but not its head; its coat, not its body. Like an excellently tailored suit on a well-proportioned man, the illustration shows forth truth most effectively, but may not obscure or disguise it. As Jeffs writes in his book entitled *The Art of Sermon Illustration*: "We make no plea for anecdotal preaching, the stringing together of ear-tickling stories for their own sake."

II

All human speech is more or less illustrative, but by sermon illustrations we here mean examples, concrete examples, whether in the form of a story or not, taken from the Bible or some other source, whether prosaic or poetic in form, intended to make abstract truth more interesting and clear.

I found it difficult to define satisfactorily just what is meant when we speak of sermon illustrations. If we look up the word "illustration," what do we find? 1. The act of illustrating is the act of making clear and distinct; an elucidation. 2. An illustration is that which so illustrates, a comparison or example intended to make clear or apprehensible, or to remove obscurity. — All human speech is, of course, more or less illustrative. The noun is illustrated by the adjective, and in its actions by the verb. Fearfully and wonderfully have we been made in distinction from the noblest beast also in our power to illustrate our speech. Everybody's preaching is illustrative. But at this time we mean by sermon illustrations the use of concrete examples intended to make abstract truth more interesting and clear, whether the illustration be in the form of a story or not, whether poetic or prosaic, whether taken from the Bible or another source. Maybe this is a pedantic and elephantine effort to be exact. Let me merely add as of possible value that *concrete* is defined in logic as "standing for an object as it exists in nature." So a good illustration is taken from nature.

III

No other preacher so consistently and effectively made use of illustrations as our dear Master, the Preacher-Teacher come from God, who also is in this respect our Model.

This is one thesis which scarcely needs to be maintained by argument. Our Lord told many stories. Yes, the time came when, as St. Matthew puts it, "Jesus spake all these things unto the multitude in parables, and without a parable spake He not unto them." And Jesus' parables are the sermon illustrations *par excellence* and represent the art of illustrating the sermon in its

highest form. The parables of our Lord, these "earthly stories with a heavenly meaning," made the common people prick up their ears as nothing else which even He told them. And though it be true that some were not helped thereby but merely deluded, for those who had learned truth in the abstract, the parables became as nails that drove such lessons home. And this is the very purpose which our sermon illustrations should serve: to drive home the abstract truths presented in our sermons.—Jesus' parables are something better than legends and fables. What actually happens becomes for our Lord an illustration of divine truth as it is in the kingdom of God.—However, also legends and fables may serve as good sermon illustrations. Luther did not hesitate to use them.

Anybody who would loftily say to us that he does not believe in telling stories in his pulpit, is faulting our blessed Lord, who also in this matter is to be our Model. Nor did our Lord use merely parables as sermon illustrations. He told many a story which was not exactly a parable and also made use of proverbs and comparisons to make things interesting and clear.

IV

The art of sermon illustrations is a fine art indeed and not everyone is or can become a master in its application. Nevertheless the preacher ought to seek to learn this art also, even if for him it means to stoop to conquer, for the common people respond to it eagerly.

We have stated that our Lord made copious use of what amounts to the fine art of sermon illustrating and that He is also in this our Model. It does not follow, however, that every preacher will do well to do his preaching in this form. If he could tell stories as Jesus did, then yes. But we know that this is a fine art indeed and that it cannot be mastered by all.—If a story is poorly chosen or told, if an illustration of any kind is crudely used, with poor judgment and taste, if it does not fit, it would be better not to have used it at all. It has been said that "nothing is more wearisome than a badly told story"; that "if the preacher is telling a story by way of illustration, he should be able to tell it in such a way as to excite the curiosity of the congregation and keep its attention until the story is completed. The story may not be much in itself, but may gain a great deal by the way in which it is told." One thing our Lord did not do was to tell the same story time and again. This is a good hint for us. Especially ministers who are getting old have been guilty of telling the same story too often, either forgetful of the fact that they had used it many times before or giving their people too little credit for

being able to remember it. Surely, if a story was good enough in the first place to compel attention, it will also be remembered by many. If they can finish the preacher's story for him as soon as he begins telling it, if he goes into it at greater length when they have done with it, or perhaps even gives it a new twist and contradicts what they remember, the result is bound to be fatal, boring instead of inspiring, perhaps even irritating. This is not saying that a good illustration is never to be repeated. Especially is any story harmful rather than helpful, merely distracting even when it interests, if it fails clearly to illustrate what our text and sermon set forth.

However much the words of caution are in order, the preacher may well seek to learn the fine art of using sermon illustrations also, even if for him this means stooping to conquer. — Some ministers are great intellectuals, or would like to appear to be such. Much sectarian preaching of our days, so it seems to me as I look at sermon topics and excerpts appearing in print, is couched in terms so transcendent that I don't know what they are talking about, and I am sure this is just as true of most of their hearers, for the common people are in the majority everywhere. Sometimes we, too, may in our preaching soar among the stars and get, to change the figure, so deep and withal so dry that the people lose all interest, even if they are politely keeping their eyes fixed on the preacher. Our Lord came down to earth, also figuratively speaking. He whose teaching could indeed have been true and yet beyond all understanding, stooped to conquer. This He did also in His use of sermon illustrations. Even so men found it hard enough to get at the truth, even such masters in Israel as Nicodemus. If they failed to understand the Lord when He gave them truth set forth in illustration, what would have happened, as our Lord observed to Nicodemus, had He told men of heavenly things in heavenly terms only? He stooped to conquer. He did not tell stories to please Himself, but to teach the people. And they heard Him gladly. Common people like stories. How often have I not observed how a congregation would prick up its collective ears when the minister told a story. Sometimes, I fear, it came too late. The congregation had ceased to listen long before and did not know what the story was supposed to illustrate. A good sermon illustration now and then is relished by the best of men, and the minister who spurns its use is weakening his pulpit powers.

V

Not every sermon to be effective needs story illustrations.

Sermon illustrations, as we stated at the beginning, are of many kinds. When we think of them, we may, first of all, think of

stories. Some preachers, even though their sermons may in some way or another abound in apt illustrations, seldom use stories. In an Epistle sermon by the sainted Rev. C. C. Schmidt of Holy Cross Church, St. Louis, he told a story, after stating that, as his congregation well knew, it was not his custom to do so. The story was about a young man who one day took a kodak picture before a cave, which, when it had been developed, showed a snarling wolf within, whom the young man had not at all seen. It was an illustration for divine protection from evil and a most effective one.—Now, nobody who, as did the writer, heard Dr. Schmidt frequently, would say that he was not a great preacher. But he needed and used few stories to get his message across the pews into the ears and hearts of his hearers. Dr. Stoeckhardt, I judge, used illustrations more frequently, and yet very seldom in comparison with many Lutheran preachers of our time who would not be worthy to loosen the latchet of his shoes or to blacken them. Great preaching as the Lutheran Church has known it is not of the Methodist, story-telling kind. It excels in its searching presentation of the truth, in doing full justice to its text. It develops the truth from every side, presents it from every angle, and in this most excellent way becomes so truly eloquent, so beautiful, so fascinating, that a story suddenly injected would often be disturbing rather than a welcome illustration. One of the most inspiring sermons I ever heard was delivered on the occasion of a general convention of our Synod in St. Louis, by a pastor whose name I have forgotten, but whose message I shall ever cherish. It was a sermon about *Die Waechter auf den Toren Zions*. First part: *Sie sollen die Augen offen halten*; third part: *Darum duerfen sie auch nicht stilleschweigen*. The second part I have forgotten, but have tried to recall it ever since, the whole sermon charmed me so. There were no stories told. The sermon needed none. On the other hand, I have listened to other sermons which were put over by the judicious use of stories well told. So sermons that bored their hearers almost to tears might often have been rescued to a degree at least by their use.

VI

Usually the best sermon illustration is somewhere in the Bible, and the preacher who knows the Bible best will also be the best illustrator.

The man with the most books of sermon illustrations in his library is not to be called the best illustrator. I have of such books not a few. I counted more than a dozen such books as I wrote this essay. They have all been of some value. But all

contain illustrations that I shall never use. The best way to illustrate divine truth is with stories or other illustrations taken from the Bible itself. One of the most haunting stories to illustrate the duty of personal mission work is the story of the lepers in the time of Benhadad, king of Syria. He had laid siege to Samaria, so that the people in the sore famine boiled and ate their own children. Four lepers, unable to endure the pangs of their hunger longer, decided to go over to the enemy. But they find his army gone, dispersed by a noise as of a great host, which was made by the Lord to save His poor people. The lepers went into a tent to eat their fill. They carried away silver and gold and raiment. But then, conscience-smitten, they said to each other: "We do not well. This is a day of good tidings and we hold our peace." How well this story lends itself to the preacher's purpose mentioned before I need not point out. The Bible abounds in stories of equal value which are poorly, if at all, known to many of our hearers. The best illustrations are in the Bible. Seek, and ye shall find.

VII

In the case of other illustrations used it is best if they are taken from the preacher's own experience rather than from books.

Certainly, if the preacher speaks to his people using illustrations out of his own experience, they will be more effective than if taken from some book. This is so well known to preachers that some do not hesitate to identify themselves somehow with most of their stories, speaking as if these things had happened to them personally. Needless to say, if this is not so, they are prevaricators, and ought to be spanked, if not unfrocked. — Ian McLaren, pen name of Dr. John Watson, in his book *The Cure of Souls*, discusses also the art of illustrating the sermon. He says: "When the sentence of some loved writer occurs to one as he is thinking out his discourse and he uses it as the expression of his own mind, then it becomes part of the pattern and is more than justified. When he stops at intervals and goes in search of such passages, the quotation is then foreign to his thinking. It is a tag of embroidery stitched on the garment. It is said that there are certain ingenious books which contain extracts, very familiar as a rule, on every religious subject, so that the minister, having finished his sermon on Faith and Hope, has only to take down this pepper caster and flavor his somewhat bare sentences with literature. If this ignominious tale be founded on fact, and be not a scandal of the enemy, then the Protestant Church ought also to have an *Index Expurgatorius*, and its central authorities insert therein books which it is inexpedient for ministers to possess. In this class should be

included *The Garland of Quotations* and *The Reservoir of Illustrations*, and it might be well if the chief of this important department should also give notice at fixed times that such and such anecdotes, having been worn threadbare, are now withdrawn from circulation. The cost of this office would be cheerfully defrayed by the laity." While the great doctor is in this harangue evidently a bit facetious, what he writes well agrees with our thesis that illustrations not taken from the Bible are best, if new and fresh and true, taken from our own experience. The ardent gardener and lover of nature will find many an illustration to garnish his thoughts; the minister who is at the same time a lawyer, likewise; also the man who understands machinery or who has knowledge of some art or science. But the good pastor, who is in daily contact with his people and others, at sickbeds, in the market place, as he makes mission calls, for whom religion is the all-absorbing topic all the time, will derive from his consecrated efforts also illustrations for his preaching in superabundance. — While we refuse to go so far as to condemn with McLaren the use of all reference books on sermon illustrations, we want to add that, better than any other book except the Bible itself are the mighty volumes of Dr. Luther's works. Nobody is more quotable than Luther. He is an inexhaustible source of illustrations that really sparkle. Dr. Stoeckhardt was quoting Luther all the time. Few Lutheran sermons would fail to be benefited by several apt quotations from him.

Coming back to our contention that it is best to use illustrations out of the preacher's own experience, also this word of caution is in order, that if the preacher quotes something he does not personally know to be true, he ought to check its accuracy. The preacher becomes ridiculous rather than forceful if, before men who know better, he makes statements they know to be untrue.

VIII

The illustration should, as a rule, be brief and hasten to its point.

Many stories told by preachers take up too much time. The time usually allotted to a sermon in our days is at best hardly sufficient for the proper development of the truths we wish to establish. What a difference between the length of our Lenten sermons and those of a Luther or a Stoeckhardt! If a great deal of this precious time is consumed by illustrative material and the truth itself is for this reason shorn of its wool, the sermon is quite sure to be superficial. It gives its hearers skim milk and not the cream. Moreover, if the illustration is too long, it may cause the minds of the hearers to wander from the truth it is supposed to drive home. They may like your story, find it very

interesting. But what does it teach them? Most stories lose when the preacher becomes garrulous, or *weitschweifig*. A good cartoonist, a good sign painter, with just a few, deft, sure strokes of the brush has shown you what he wants you to see. Let the preacher using illustrations learn from them. Get your point across and hasten on. Time is fleeting.

IX

The illustration should be timely.

If the whole sermon should be timely, this applies also to its illustrative material. It is most likely to prove timely if it does not talk of what happened in the remote past, although history repeats itself, and something in the past may well teach us what to expect at present, and the Bible itself can never in any sense become out of date. As a rule, however, what happened recently will prove most impressive. Surely a man speaking of the San Francisco earthquake at the time of the Lorain tornado* would be foolish. To get timely material for the Sunday sermon, read the papers, keep your eyes open to what is happening daily. Just now the material sent out by our Army and Navy Commission may be worth more than a dozen books on sermon illustrations. Who could imagine a congregation that will not listen breathlessly as the minister tells the story of the flier forced down on an island in the Pacific. He at once finds himself surrounded by natives scowling fiercely as they approach him, armed with spears. "He Jap! He Jap!" they are shouting in anger. But suddenly they discover that he is wearing a cross. And the cry changes to "He Jesus' man! He Jesus' man!" He was saved by a cross. The war will supply much illustrative material. There is little to be said for one who avoids all reference to it studiously and advertises, "No mention of Hitler on Sunday morning." No; one need not mention Hitler by name, nor any other man. But if all reference to the war and its lessons is shunned, this is not timely preaching. I read that the pulpits of Germany have referred to the bombing of its cities as the judgment of God. All war is just that, for ourselves as well as our opponents. The daily press and the radio do not in all respects give our people the proper, humble viewpoint. This the pulpit must supply.

X

The illustration should be simple.

By this we mean that it should be easily understood. If the illustration is so involved, so difficult to follow that the hearer is

* Lorain is in the neighborhood of Cleveland.

puzzled thereby, how can it well serve to illustrate the truth? On the other hand, the warning is in order that illustrations should not be too obvious either, or they will fail to arouse curiosity and interest.

XI

While the use of poetry is certainly not to be despised, for many a preacher its use will be limited because his memory will not permit him to quote even hymns with confidence, or because his prosaic nature brings with it a deplorable lack of appreciation for it and he could not use it effectively.

What is poetry? Has it not been well defined as "The art of idealizing in thought and in expression"? It is the most beautiful expression of truth. Coleridge, himself a great poet, once said, "Poetry is the bloom and the fragrance of all human knowledge, human thoughts, human passions, emotions, language." There is, therefore, no nobler illustration of the sermon than by the good use of poetry. Luther, who said that he could not highly regard a teacher who had not the gift of song, would probably have said the same thing about a preacher who cannot appreciate poetry. And yet we hear some pastors speak contemptuously of "poetic piffle" as having no place in the pulpit. Luther wanted to see all the arts in the service of Him who gave and created them. He despised the use of no art. And Coleridge called him a poet as great as any. Those who mean it when they say they do not appreciate poetry imply that they despise the form of those portions of the Bible which are known as the poetic books, and who knows how many sections of other books written as poetry. Schiller considered Ezekiel so great a poet that, no longer young, he wanted to study Hebrew, to be able to read him in the original. The Church as a whole has never despised poetry in the church, or it would have no hymnal. Much of the poetry of the Bible has, to be sure, lost its poetic value very largely in the translation. This is true also of some of our German chorales. But in our own English tongue countless men have written poetry which is also beautiful. The pastor who can quote it fluently and with understanding will enrich his people also in this way. Quoting the hymnal is, however, sometimes overdone, especially when the same hymn is quoted often. But when a hymn clinches a sermon point exceptionally well, it may serve the preacher's purpose well. One of the most effective quotations I have ever heard was given by a Lutheran pastor who recited, in a fervent, understanding, and loving way, the hymn of the Fountain filled with blood, from beginning to end. I could not help noticing, however, that the congregation did not appear to be impressed as I was and came to the conclusion that the pastor had probably quoted it too often. But could anything have

been more effective than when George Duffield quoted to his congregation at the end of his sermon a hymn he had written during the week, the hymn "Stand Up! — Stand Up for Jesus!" especially since this was his timely tribute to his friend, a prominent young preacher, who in that very week had lost his life after a corn sheller had literally torn out his arm by the roots? Yes, "the arm of flesh will fail you; ye dare not trust your own." Surely the aversion for the use of poetry, which some profess, would not have been felt by them on that occasion. It is not the use of poetry which is to be condemned, but its abuse by those who for some reason or another do not quote it with wisdom, skill, understanding, and discretion.

Cleveland, Ohio

KARL H. EHLERS

Outlines on the Standard Gospels

Fourteenth Sunday after Trinity

Luke 17:11-19

Christ is on His last journey to Jerusalem, traveling along the borders of Samaria and Galilee, v. 11. He is still bent upon preaching the Gospel of salvation and proving Himself to be the Benefactor of mankind. But He meets with ingratitude. Also today He is moved to ask

Where are the Nine?

1. *At Christ's direction they have gone to the priests to be pronounced clean*
2. *They have failed to return to give thanks to their Benefactor*

1

V. 12. These men were afflicted with a disease too horrible to be described in detail. In advanced stages ears, nose, fingers, and toes would drop off. Contagious. Lepers were segregated, had to live in uninhabited regions, were not permitted to drink from a running stream from which others might drink, to sit upon a stone upon which others might sit. Required to avoid every contact with people not afflicted. "Stood afar off" — at the prescribed distance, yet near enough to make themselves heard by the Lord. — V. 13. This was a cry of faith. In some way they must have received tidings concerning Jesus which engendered faith in their hearts. Cried for mercy. — V. 14. Cp. Lev. 13:2; 14:2, 3. Cleansed by the omnipotent power of Jesus. What joy that must have brought them! — Have you experienced something similar? You were sick, perhaps desperately. Physicians gave no hope.

You cried to the Lord for mercy. Or it was not quite so serious. You were in great pain and distress or had other difficulties, troubles which seemed insurmountable. You cried to the Lord. He did not send you to any priest but let you experience deliverance. Joy.

But Jesus has delivered you from a malady infinitely worse than any leprosy. Leprosy is a type of sin. Contagious? Worse! Hereditary, Ps. 51:5. It has penetrated every portion of you — your body and soul. Is. 1:6; Rom. 3:10-18. Incurable, Jer. 2:22. Has made you an outcast, Is. 59:2a. Disastrous and fatal, Rom. 1:18; 5:12 b; 6:23; Matt. 25:46; Rev. 14:10, 11. No hope? Indeed! This same Jesus has freed you from the leprosy of sin, 1 John 1:7. Not by the power of His might, but Rev. 5:9 b. As a Christian you daily cry to God for mercy and forgiveness, Luke 11:4; Ps. 51:1, 2. He pronounces you clean: Son, be of good cheer; thy sins are forgiven thee. He receives you into the company of His children, Eph. 2:19, as children, Gal. 3:26; John 1:12, as heirs of eternal life, Rom. 8:17a; Gal. 4:7; 1 John 3:2; Rev. 21:4. The Lord has indeed done great things for you, whereof you are glad. What everlasting gratitude should fill your hearts!

2

Ten were cleansed, v. 12, only one returned to give thanks, vv. 15, 16.

But where are the nine? The Lord is asking for them, expects their gratitude, and justly so. He is disappointed in their failure to return and give thanks. They had showed their faith in appealing to Him for mercy and in going to the priests to be pronounced clean even before they had experienced cleansing. Whatever the reasons may have been, the fact is that they failed to return to give thanks. The Lord is not only disappointed — He is grieved. They had rewarded their Benefactor with the grievous sin of ingratitude.

Ingratitude is a very common sin. Are you among the nine? What about the time when you were delivered by Him of your serious illness or when you were freed from that severe pain or anguish? What about all mercies which the Lord has showed unto you? And all because you pleaded for mercy, and even before you pleaded. Did you thank your physician, nurses, hospital attendants, but fail to thank Him who deserves all your gratitude? Did you give all glory to God? Remember that the Lord expects your gratitude, Ps. 50:15, and is grieved by your failure to thank Him, because ingratitude is a sin against your divine Benefactor.

Where are the nine? Are you among them? If so, examine your faith, and you will find that it is very weak and in need of strengthening. Repent of your sin of ingratitude and seek strength

for your faith in the Word of God and in the Sacrament. Then you will not be in the company of the nine ingrates, but in the company of the one healed and grateful leper. You will thank the Lord in all humility, Gen. 32:10, in private and public, with fervor and devotion.

R. NEITZEL

Fifteenth Sunday after Trinity

Matt. 6:24-34

Luther, St. Louis, XIII:870: "This is a rich Gospel and long sermon against avarice, which our Lord God hates especially because there is no other vice which hinders the Gospel more or does more harm to Christians. . . . But this sermon applies chiefly to fathers and those who rule in office, and almost mainly to pastors, who fare evil in the world and of whom some are forced by poverty to be concerned as to how they may provide for themselves and wives and children." Christians who have families to support often cast anxious glances into the uncertain future. Such perplexing cares are a disease which wastes away both spiritual and physical life.

The Consuming Cares About Food and Clothing

1. The Disease

2. The Remedy

1

"Mammon" as used here, personified, signifies: that which one trusts in. Inordinate concern for the necessities of life does not accord with normal spiritual life, but is a disease.

a) It is shortsighted, vv. 25, 30. Our Maker has given us life and body, the greater; shall He withhold the lesser? That is crediting our God with less foresight than we claim for ourselves, v. 32 b.

b) It defeats its own purpose, v. 27. By worrying we want to accomplish something: security for the future. We never reach that state of mind through worry, rather the reverse. Luther (XIII:879): "It would be insanity if a little man sat himself in a corner and there worried and planned how he might become taller. Shall I worry myself with fretting—over vain trifles?"

c) It endangers physical health. The medical profession is agreed that few things militate against health as does worry. We weary ourselves with fretting. It is a drag on the day's tasks. A worried mind blurs the vision and paralyzes the energies.

d) Above all, worry is a fatal disease which wars against the soul, destroying Christian faith and works, v. 32. Faith deals with invisible things; the mammon servant wants to see. Gentiles, having no God, trust in their own resources, saying, "God helps those who help themselves." Christian faith says, "He who hitherto

hath fed me Will not leave me now to pine." Heathenish cares destroy this trust, assuming the attitude: God fails to keep His promises. Luke 8:14. Abruptly Jesus warns: v. 24.

Destroys also good works. These fruits of faith proceed from love of God. If we trust mammon for sustenance, we shall at best do "dead works." The servant of mammon will not willingly give for the cause of missions, etc.

2

"I am the Lord that healeth thee," Ex. 15:26. There is "healing in His wings," Mal. 4:2.

a) V. 34. Each day has its cares; to anticipate them is to double them. Rather pray: "Give us this day our daily bread." Ex. 16:19. Then go to your daily task. Use your hands to work; your eyes to look up for blessing. God provides for the birds, but He does not throw the food into their nests. 1 Tim. 5:8; 2 Thess. 3:11.

b) Vv. 26, 28, 29. Birds and flowers are our teachers. Two sparrows are sold for a farthing; incapable of sowing, reaping, or storing; yet they find food. Flowers are decked with a beauty surpassing that of Solomon's court. "Are ye not much more than they?" God is Creator and Provider for birds and flowers, but a Father to us. Luther at Coburg.

c) V. 33. Chief remedy, summing up all. Law of proportion: first things first. Let the day's highest concern be to nourish and clothe the soul, partaking of the fruits of redemption and putting on Jesus' righteousness in faith. That has the promise: v. 33 b. Cp. 2 Chron. 1:11, 12. An effective antidote to avarice: Give generously and cheerfully to the Lord's kingdom and observe the returning blessings, Luke 6:38.

Applying the Lord's remedies will heal. If we trust in Him who cannot lie, anxious cares will be supplanted by a cheerful, courageous spirit. "He who God for his hath taken 'Mid the changing world unshaken Keeps a free heroic heart." L. J. ROEHM

Sixteenth Sunday after Trinity

Luke 7:11-17

The Gospels of the Trinity season picture to us the deep, saving interest of Christ in sinners. We find in them doctrine and admonition, but above all encouragement and consolation. They describe to us Jesus as the Good Shepherd seeking the lost sheep (Third Sunday after Trinity); as the faithful Lord feeding the multitudes that come to Him (Seventh Sunday); as the merci-

ful Savior weeping over Jerusalem (Tenth Sunday); etc. In our Gospel we see Jesus as the Conqueror of man's greatest conqueror, namely, death. Let us consider

Two Conquerors

1. *Death, the conqueror of man*
2. *Christ, the Conqueror of death*

1

a) Our Gospel is no doubt one of the most touching narratives in the New Testament. Briefly and simply, yet most impressively, the wondrous story is told, vv. 11, 12. In Nain, the village beautiful, they were bearing to his last rest the only son of his mother, and she was a widow, beloved by all, for much people of the city was with her. No further details are necessary for us to comprehend the utter tragedy of the happening.

b) Yes, death is the conqueror of man. No one can resist this foe, for death is God's punishment upon sin, Gen. 2:17; Rom. 5:12 ff. Men seek to extend human life beyond the limit marked in Scripture, Ps. 90:10; but death cannot be removed from this sinful world, Ps. 14:1 ff. Many say that death is a natural phenomenon, the result of the perishable nature of matter, but God says: Gen. 3:19; Rom. 6:23. Man dies because he is a sinner, Ezek. 18:20, 26. The cause of death is man's original and actual sin, Rom. 5:17; Ezek. 33:18; Luke 16:23.

c) Just that makes death so dreadful a conqueror of man, for death does not end all, as atheists and other unbelievers say. Through sin there has entered into the world spiritual death, Eph. 2:1 ff.; Rom. 7:14, 18; 8:7; Is. 64:6; Ps. 143:2; Rom. 3:23; Job 14:4; Gen. 8:21, and, with spiritual death, temporal and eternal death, 1 Peter 3:19, 20; Luke 16:23; Prov. 11:7. Unless the sinner repents, there is no hope of salvation for him after death, Eccl. 11:3; Luke 16:26.

d) We must not weaken the meaning and force of death, for death is God's own actual, stirring Law preaching. Also we Christians are sinners according to the flesh, Rom. 7:14, 18, 23, 24, and so death must be to us an earnest warning, Is. 38:1. Death is also our conqueror, because we have sinned, Rom. 3:23. But, thank God, to this severe Law preaching there is added in Scripture a most blessed Gospel preaching: Christ is the Conqueror of death.

2

a) As the Conqueror of death Christ appeared to the widow, when He said, "Weep not"; for His living, powerful words actually dried her tears and removed her sorrow. We humans can only

say, "Weep not." But Christ by His almighty Word puts an end to our weeping, v. 13.

b) As the Conqueror of death Christ appeared to those who bore the dead young man, v. 14a. They recognized His authority even when He only touched the bier. This was a manifestation of His sovereign power.

c) As the Conqueror of death Christ appeared to the dead young man himself, for when He commanded him to arise, the fetters of death were broken, vv. 14b, 15. This was no sham, but an actual miracle, vv. 16, 17.

d) Blessed are the dead which die in the Lord, Rev. 14:13. Through faith in Christ they have forgiveness of sin, life, and salvation, Rom. 5:15; Is. 53:5; 1 Peter 2:24; when, therefore, they die, they are with Christ, Phil. 1:21 ff.; 2 Cor. 5:4; Luke 2:29; 23:43; 2 Cor. 5:8; Acts 7:59; Eccl. 12:7. And in God's appointed hour their own glorious resurrection hour will come, 1 Thess. 4:16, 17; Heb. 9:28; 2 Tim. 4:8; Phil. 3:20. This blessed Christian hope, which is the sweetest Gospel preaching, must be preached again and again, since because of our flesh we Christians are so very slow to grasp it. Our Gospel guarantees to us our own resurrection, for it proves that Christ is the Conqueror of death.

e) Let us keep in mind our death and so continue in faith, that when our own resurrection hour shall come, we may by God's grace in Christ Jesus inherit eternal life, 2 Cor. 5:10; Job 19:26; John 6:40, 54; Rom. 8:11. JOHN THEODORE MUELLER

Seventeenth Sunday after Trinity

Luke 14:1-11

Man as Psychology Sees Him; Man the Unknown; Human Nature and Conduct — titles of some modern studies of mankind. But often philosophers, psychologists, etc., express views that are in conflict with Holy Scripture and have a pernicious effect upon faith and life. Therefore, good to consider text, which presents

The Savior's View of Mankind

A realistic view.

1

Text. He saw that men were by nature inimical to Him, as at the Sabbath dinner in the Pharisees' house. He knew the courtesies were feigned; "lawyers and Pharisees" were present to "watch Him," (v. 1), find fault, perhaps a Sabbath infraction. Therefore He "answered" them (v. 3) before they had spoken; He exposed their enmity with the confuting question "Is it lawful," etc. He

saw that "they held their peace" (v. 4) with malicious intent. Inimical they were, like all unconverted. About that Jesus had no illusions. His view was true, realistic.

Applications: 1. To say, "Nothing is wrong with mankind; it is naturally inclined toward God," or, "There is yet that in every nature which may be lighted up; every man has a divine spark in him, some latent faculty to apply himself to God's grace," is false, unrealistic. That is an age-old heresy, rejected by Scripture and experience. Rom. 8:7; Eph. 2:1; Matt. 15:19; etc.

2. It is extremely important to view mankind as Jesus did. Unless we do, we shall lose all great Christian truths, to wit, the need of salvation, redemption, a spiritual rebirth, justification by faith, through grace, etc. What need of a reconciliation if man is not by nature at enmity with God? To all is issued the plea "Ye must be born again!" John 3:7.

An ennobling view.

2

Text. Jesus regarded man as infinitely more than animals and did not hesitate to say so. To the lawyers and Pharisees, who appeared ready to censure him for healing a man of the dropsy on the Sabbath, He said: "Which of you, having an ox," etc. That is, if you have no scruples about extricating your own ox from a water pit on the Sabbath, should you grumble if I deliver this dropsical sufferer from the water that is choking him? Is not man more than an ox?

Applications: 1. What a contrast to the degrading views of those who say: "Man is the miscarriage of an ape, a brute without a soul," or, "Man is but a placental mammal that has no more value for the universe than the ant, the fly, or the smallest bacillus"! (Haeckel.) But Jesus: "More value than many sparrows," Matt. 10:31. His soul worth more than whole world, Mark 8:36.

2. It makes a vast difference in life what view is taken. The brute philosophy of evolution drags man down to beasthood and leads to moral disintegration, pessimism, and hopelessness with regard to the future and hereafter. "Monkey men make monkey morals." Prov. 23:7. Would we escape such degradation, we must take Jesus' view: man is more than the ox; he is endowed with an immortal, blood-bought soul, etc.

A hopeful view.

3

Text. Jesus regarded the lawyers and Pharisees with the hope of winning them. In spite of their meanness, He did not take a pessimistic view and turn from them in disgust. To gain them,

He performed an astounding miracle and addressed searching questions to them. And when He observed their love of prominent places, their self-esteem and self-righteousness, which were blinding them and hindering their entrance to His kingdom, He gave the needed warning and counsel: v. 11.

Applications: 1. Many today view mankind pessimistically, as A. Pierce: "For a planet overgrown with human vermin what remedy but another deluge, what alchemy but annihilation, what redemption but to be hurled against a ball of consuming fire?" But Jesus heralded another redemption — redemption of mankind wrought by His blood, Eph. 1:7 — a divine remedy, Rom. 1:16.

2. As long as we have Christ and His Gospel to proclaim, dare we look at any living man as beyond hope? Must we not do as Jesus; make every effort to win the unconverted by the power of His Gospel and be cheerfully sure of success, Mark 16:15, 16.

ALVIN E. WAGNER

Eighteenth Sunday after Trinity

Matt. 22:34-46

Our text speaks of the Pharisees. Most of these Pharisees were hypocrites. — In the 23d chapter of Matthew we may read the sharp condemnation uttered by Jesus against these pretenders. However, Jesus did not only reprove them — He tried to save them, and He actually did win some of them, e. g., Nicodemus. Cf. Acts 26:6. — In our text we hear Jesus instructing these Pharisees. He is trying to rescue these deluded people by pointing out to them the cause of their hypocrisy. Let us be thankful that the dear Savior has recorded this precious instruction also for us, so that we may be *preserved* from the hypocrisy of the Pharisees. Let us follow Him as He points out

The Causes of Hypocrisy

1. *Hypocrisy is caused first of all by ignorance of the Law of God.*

a. It was this very ignorance of the *content* of God's Law which caused the hypocrisy of these people. The Pharisees imagined God's Law to be a code of innumerable regulations for external behavior. They disputed endlessly the question which of these rules or laws were the most important. Hence their question: v. 36. Now it is true, in the Old Testament God gave to the Jews many detailed regulations, but some of these simply referred to the political conditions of those days and to certain proprieties of the Temple worship. Others were mere applications of God's Law to certain conditions. However, these were not properly the

Law of God as given to all men for all times, in all places, under all conditions.

The Moral Law, which is binding upon all men under all conditions at all times and in all places, is referred to here by the Lord Jesus, vv. 37-40. Even in the Old Testament the people were told that this was really the sum and substance of what God demanded of them, Deut. 6:15; Eccles. 12:13; Is. 1:10-14. God always insisted that we give Him our heart, Prov. 23:7; 4:23; 23:26. The true saints of the Old Testament had learned this.

b. These Pharisees also misunderstood the *purpose* of God's Law. To us sinful, weak men God did not give His Law in order that we should be saved through it. We have already broken the Law and cannot keep it perfectly even in the future; how, then, can we compensate, or make good, that which we have done amiss while we even fail in our present duty? No; the Law of God is given us that it may convince us of our sinfulness and of our sin, the corruption of our nature, and our inability to help ourselves, Rom. 7:7; Rom. 3:20; Gal. 3:2.

Application.—In order to avoid this cause of hypocrisy, we should frequently examine ourselves according to the Law of God and follow the example of the Publican, Luke 18:13, and the returning Prodigal, Luke 15:21.

2. *Hypocrisy is caused also by ignorance of Christ.*

a. These Pharisees knew something about Christ, they knew that He was to be the Son of David, v. 42, but they thought that He would, like David, subdue the political enemies of their nation and make of the Jews a rich and powerful people.

b. Jesus corrects this error by showing them that Christ is not only the Son of David, but also David's Lord and God. By referring them to the testimony of the Old Testament concerning Christ, He wanted to call their attention also to the wonderful work which Christ came to finish as the Prophets had foretold, 2 Sam. 7:18-29. As long as a nominal Christian does not recognize this truth concerning Jesus, the Christ of God, he will remain a hypocrite before God, trusting in his own righteousness and goodness, thinking even to deceive God Himself. But when through knowledge of the Law we have become poor sinners and have abhorred ourselves and taken our refuge to that one and only Savior Jesus, whose blood alone cleanseth us from all sin, who alone has perfectly fulfilled all the Law of God for us, then we will escape from this foolish and ruinous delusion of hypocrisy. Hymn 370:1.

MARTIN S. SOMMER

Nineteenth Sunday after Trinity**Matt. 9:1-8**

Jesus is good to His own. So we sing and say; e. g., Hymn 349; 357. Do we know what we are saying? Do we mean it? Is it just lip service? Can it stand up against disappointment and pain? Here is an old, dear story which tells of

The Goodness of Jesus to His Own

It tells us that this goodness consists in this,

1. *That He forgives their sins*
2. *That He gives heed to their other needs likewise*

1

A. When these four friends succeeded in bringing their patient through the roof before the Savior, Mark 2:3 ff., Jesus said, "Son, be of good cheer, thy sins be forgiven thee." That applied also to his friends. But He said it also to the sick man, to signify his greatest need and his first gift from the Savior. — 1. Forgiveness is man's greatest need. For through his sin he is separated from God. Eph. 2:2, 3. Hence his entire life, physically and spiritually, is without hope. — 2. Jesus Christ was bent on changing this situation. He dealt much with physical ill; but His first and all-inclusive object was to put men back into the right relation with God. Matt. 4:17; to that end He appointed His co-workers; Luke 24:46, 47; 2 Cor. 5:19.

B. Christ's own are they who have accepted Jesus' solution to this problem. — 1. His solution was His vicarious suffering and death, innocent, hence applied to man's account. 2 Cor. 5:19. — 2. Our problem of sin and need is solved when we accept Christ as the Savior, His work as our redemption. That we call faith; and that very faith is the work of God through the Gospel of Christ Jesus. Eph. 2:8, 9. 1 Pet. 1:18-23.

C. Hence Jesus gives priority, in His supply for our needs, to the forgiveness of sins. — 1. This story is a classic example. But cf. also Matt. 6:33 and the entire section preceding John 6:27. — 2. The forgiveness of sins, the restoration of our right relation with the Father, is the guarantee of our every other need. Again Matt. 6:33; 1 Tim. 4:8; Mark 10:30; Rom. 8:31, 32.

2

The Christian is apt to wonder whether the forgiveness of sins is actually such a guarantee. Our flesh may lead us to doubt the power of this spiritual relationship with God.

A. We should have no doubt, because Jesus has the *power*. Jesus went to great pains to make clear that the difficult, great gift is the forgiveness; the earthly help He rendered simply to prove that He had power to forgive. Text vv. 4-6.

B. But we should have no doubt, because Jesus with the power has the *purpose* and the *love* to help. Text v. 2; Matt. 11:28.

C. That purpose Jesus carries out according to a grand plan which involves both the person in need and the bystander whom Christ would also reach with His love. — 1. Here His plan for the man in need was to take away the malady. The man had the faith, which needed no further chastening. At the same time the multitudes saw the power of Christ, the Son of God, and were the readier to hear His Gospel. V. 8. Sometimes Jesus' miracles did not serve that purpose, and He held them back. Luke 11:29. — 2. Sometimes the plan of Jesus means retaining the malady. But that does not mean less love, less power, less forgiveness; but just as much as though He had removed the need. 2 Cor. 12.

Hence let us understand the priorities of Jesus in giving of His goodness to His own. Then shall we be at peace with God and be sure of His supply for our every earthly need likewise.

RICHARD R. CAEMMERER



Miscellanea

The Missouri Synod's Attitude Towards the Doctrine of Election "*Intuitu Fidei*"

By THEODORE GRAEBNER

Our reason for returning to this subject is the discussion which has arisen concerning a statement in the treatise *Toward Lutheran Union* (1943). The case may best be stated by reprinting a few paragraphs from the April (1944) issue of *Theologische Quartalschrift* (p. 141 f.):

"A rather significant reaction to a recent book, *Toward Lutheran Union*, written jointly by Dr. Theodore Graebner and Dr. Paul E. Kretzmann, both of Concordia Seminary in St. Louis, appears in an editorial in the *Lutheran Herald* (Norwegian Lutheran Church of America, member of the American Lutheran Conference). After agreeing with the authors on many points, the editor continues:

"The co-authors refer directly to our Church in illustrating their point, taking the doctrine of election as their illustration. As our readers presumably know, there are two statements of this doctrine in the Lutheran Church. Those holding each believe that their statement is based on the Word of God. The co-authors admit that 'there was a time when the Missouri Synod could teach the doctrine of election in view of faith, as it did in Dietrich's Catechism. . . . But this does not mean that after the Church has had the full benefit of years of discussion, it may still regard the *intuitu fidei* as a mode of presenting the doctrine of election which should have equal standing with the presentation of the Formula of Concord (as is done in the Madison Agreement of 1912).'"

"After explaining that 'the Madison Agreement is the document drawn up by the Union Committee representing the Norwegian Synod and United Norwegian Lutheran Church out of which came the union agreement upon which the N. L. C. A. was founded,' the editor proceeds to analyze the quoted statement:

"Now notice what the co-authors are saying. Admittedly the doctrine of election is so great a mystery of God that *there was a time* when Missouri Synod theologians recognized two statements of the doctrine as being correct interpretations of Scripture. Later, however, having had 'the full benefit of years of discussion,' other theologians of the Missouri Synod concluded that only the one form of statement of the doctrine is Biblical. Therefore, as a result of these 'years of discussion,' everyone must now accept that one form of stating the doctrine and none other!"

"Unless we misunderstand the co-authors completely (and we do not think that we do), it would be necessary for the N. L. C. A., if we desired union with Missouri, to throw overboard the Madison Agreement and accept an interpretation of Scripture which it took 'years of discussion' for Missouri to arrive at! That, we contend, is not insisting upon adherence to the clear teaching of Scripture (upon which we

insist as vehemently as they); it is insisting upon our accepting a certain statement of a Scriptural doctrine which a certain group of theologians have agreed is the *only possible* statement of that doctrine; and it took them "years of discussion" to arrive at this conclusion.*

The Norwegian editor here certainly raises an interesting dilemma. The editorial writer in the *Quartalschrift* meets it by throwing the authors of *Toward Lutheran Union* to the wolves. It is done without any asperity or animus, but that is what happens. Statements are quoted from the *Protokoll* of the Chicago Pastoral Conference (1881) and from Dietrich's Catechism to show that we made an unnecessary concession in our reference to "a time when the Missouri Synod could teach the doctrine of election *in view of faith*." The matter is one which can fortunately be settled by a re-examination of the historical record. While not able to examine every reference to the *intuitu fidei* in our literature previous to 1880, we intend to check a sufficient number of data to answer the question raised by the Norwegian editor and the Wisconsin Synod commentator.

Certainly, when we discuss the doctrine of a church body, there is a strict and a loose sense in quoting any positions as "the doctrine of" the church body. And the distinction is not the same as that between correct and incorrect or between appropriate and inappropriate use of terms. Both the strict and the loose employment of the term are in common usage. Dr. C. F. W. Walther has been quoted, as reported in the Report of "Allgemeine Pastoralkonferenz," Chicago, p. 88 f., as making forthright and absolute denial of any toleration shown the Second (*intuitu fidei*) Form of the doctrine of election by the Missouri Synod in the past. In spite of the fact that articles by Dr. Sihler and by Pastor Fuerbringer were quoted from the first and second volumes of *Lehre und Wehre*, Dr. Walther contended: "That was not in the strict sense ('eigentlich') the view of our Synod but the private views of Dr. Sihler and Pastor Fuerbringer." He continued: "It was not my voice, who am editor appointed by Synod as such and besides that, teacher of dogmatics." And yet, a dozen lines previously, after the quotations from *Lehre und Wehre* had been read, Walther's comment was: "There you see that at that time we still tolerated among us the Second Form of the doctrine." Dr. Walther's distinction between himself as editor of *Lehre und Wehre* and the contributors to that magazine casts an interesting sidelight on the editorial policy which during the first half century of our history was acceptable to our people. Not everything that appeared even in *Lehre und Wehre* was considered *eo ipso* the doctrine of our Synod. When Pastor Fuerbringer wrote in that magazine (1856, p. 324): "The believers as such are chosen from everlasting and in view of their foreseen persevering faith have been predestinated (in Betracht ihres zuvor erkannten bestaendigen Glaubens erwaeht sind) not because they believe but in view of it and on account of the divine mercy and Christ's merit," he was not, said the editor, strictly speaking for the Missouri Synod.*

* For a similar disassociation of Dr. Walther from responsibility for the articles of contributors, see also his footnote to the article on slavery, with which he voiced his dissent, *Lehre und Wehre*, 1856, p. 225.

Long before the matter had become controversial, Dr. Walther had consistently refrained from using the Second Form. He always held that "strictly speaking" the terminology of the dogmaticians contained something false (etwas Falsches). *Lehre und Wehre*, 1872, 130 ff. In his *Evangelien-Postille*, on p. 94, we read, "Gott hat die Auserwählten nicht darum erwählt, weil er wusste, dass sie im Glauben verharren würden, sondern dass sie erwählt sind, das ist die Ursache, dass sie beharrlich glauben. Gott hat sie nicht darum erwählt, weil er wusste, dass sie selig würden, sondern weil sie erwählt sind, darum werden sie selig." Dr. Walther's *Evangelien-Postille* was published in 1870; the sermon from which the quotation is taken was preached no later, perhaps much earlier. Professor Craemer met Walther for the first time in 1846. He wrote, "Natürlich kam da auch die Lehre von der Gnadenwahl zur Sprache, und ich danke Gott, hier eine Gelegenheit zu haben, bezeugen zu können, dass der teure Gottesmann schon damals die biblisch-lutherische Lehre von der Gnadenwahl, wie er sie in dem neuerlich ausgebrochenen Streit über dieselbe so siegreich verfocht, entschieden als seines Glaubens Ueberzeugung aussprach." (Guenther's *Life of Walther*, p. 73.) Dr. Walther's essay, read to the Synodical Conference at Cleveland in 1884, while bearing a more general title—it was announced as an argument against founding our doctrine on the works of the fathers—treated the use which the opponents had made of the phrase "in view of faith." Although pressed very sharply by the opposition, Dr. Walther was not once led into any statement condemning as heretical the seventeenth and eighteenth century dogmaticians for the formulation which they had given the doctrine of election. He pointed out that the Second Form was first used as a means of combating the doctrine of Samuel Huber, who taught that all men are elect. "To meet this error, our Lutheran fathers said: 'No, not all men are elect, but only those whom God has foreseen that they believe in Christ, that is, in view of this their faith.'" (*Proceedings*, p. 37.) A little farther down (p. 50), concerning the doctrine of the Sabbath, the authority of secular government in church affairs, Walther says that "almost every dogmatician teaches falsely." We fail to find any such expression in his judgment of their use of the Second Form. Moreover, he insists that the opponents "misuse the *intuitu fidei* of the dogmaticians when they teach that God has elected us in view of our conduct." His consistent refrain was that the fathers never used the "in view of faith" phraseology in a synergistic sense. He asserts on the one hand that the St. Louis theologians have always avoided this tropus as "a mistaken one" (als einen verfehlten) and have "announced our opposition to it because it is taken neither from the Scriptures nor from our Confessions and because it may easily be misunderstood and may lead to all kinds of error, as if some merit attached to human faith as man's one work and performance." But he continues: "As definitely as we have avoided the expression 'we are elected in view of faith' and have rejected it, we have never termed it heretical and have always tolerated it when used by men whose orthodoxy was beyond suspicion. Had our opponents done nothing more than use this phrase, we would never have attacked them as errorists. For most certainly the expression may be

used in such a sense that no article of Christian faith is thereby subverted." (*Beleuchtung*, etc., 1881, p. 14 f.)

Now as for the quotation from Dietrich's Catechism. There Question 321 reads thus: "What then is the divine election of grace?" Ans.: "It is that act of God by which He, according to the purpose of His will, alone out of His grace and mercy in Christ, has resolved to save all those who shall steadfastly believe in Christ, to the praise of His glorious grace."

Concerning Dietrich's Catechism, the *Concordia Cyclopaedia* correctly says that the smaller exposition, "translated and edited by authority of the Missouri Synod, has been in use in that Synod for many years." The present writer received his post-confirmation instruction on the basis of Dietrich when attending college at New Ulm, Minn., in 1893. This certainly states the *intuitu* in its least objectionable form, although also this wording required a special caution on the part of the instructor not to make foreseen faith the reason why God elected such persons to eternal life. Dr. Walther never denied the adherence of Dietrich to the Second Form of the doctrine, but he denied that the relative clause has a causal implication. He said long before the controversy concerning Predestination disturbed our Church: "Es ist ein grosser Unterschied, ob man sagt: Gott hat diejenigen erwählt, von denen er voraussah, dass sie glauben und im Glauben bleiben wuerden, oder ob man sagt: Gott hat einige erwählt, weil er voraussah, dass sie glauben und im Glauben bleiben wuerden, oder um ihres Glaubens willen. (*Lehre und Wehre*, 1863, p. 300; 1872, p. 132.)

That we misunderstand neither Dietrich nor Dr. Walther on this point can be illustrated by many examples. As far as the dogmaticians are concerned, Walther himself republished the works of two seventeenth century authors for the benefit of his students and the Lutheran clergy. The *Dogmatik* of Dr. Christian Loeber, first published in 1711, was republished in St. Louis in 1872 with a foreword by Dr. Walther. Now, Loeber certainly taught no synergism; yet he distinguished a chief cause of election (*causa impulsiva externa principalis sive meritoria*), the atoning merit of Jesus Christ, while "our faith persevering unto death" is the requisite minor cause (*causa impulsiva externa minus principalis*). He calls faith "die dazu erforderte untere Ursache." On another page: "Faith in Christ is the ground on which eternal election rests" (*der Grund, worauf sich die ewige Gnadenwahl gruendet*). Anyone who is acquainted with the scholastic terminology of the later dogmaticians will not misunderstand this use of "*causa*," but the thought that in some way God was induced by the faith foreseen in the believer to include him in the number of the elect, is almost unescapable unless one's reading of the dogmaticians has led one into a comprehension of the various "*causes*" taken over from the Aristotelian system.

In 1879 Dr. Walther republished the *Compendium* of J. W. Baier. We would suggest that the reader consult in Part III the sections dealing with predestination, especially paragraphs 7 to 13. Again, the First Form, that of the Formula of Concord, the election unto grace, must yield the place of honor to the Second Form in the definition—"agnoscendum est, quod Deus ab aeterno decreverit, omnibus, qui in

Christum credituri essent, in tempore gratiam justificationis et renovationis conferre" etc. With greater fullness: "Quia Deus ab aeterno praevidit (vi omniscientiae suae, qua omnia, etiam contingenter futura, immediate in se ipsis cognoscit), quinam homines finaliter credituri sint, atque hos, ut tales, salvare constituit, sic decretum aeternum de imper-tiendi finaliter credituris salute aeterna, intuitu meriti Christi et prae-visae fidei in Christum, factum ac praecise spectatum praedestinationis aut electionis nomine speciatim appellatur." Once more he distinguishes the various *causae* which entered into the eternal decree. There is the *causa efficiens*, quae est Deus trinus. Then there is the *causa impulsiva interna*, which is the goodness, mercy, and friendly grace of God. Next there is the *causa impulsiva externa, eaque principalis*, which is the merit of Christ. But there is finally the *causa impulsiva externa minus principalis decreti electionis*, which is faith in Christ enduring to the end. The notes which follow under this (15th) paragraph explain on the one hand the good intentions behind this most unfortunate use of "*causa*," but also reveal the difficulties into which this phrasing brought the dogmatists who rejected all synergism. Balthasar Meisner is quoted as urging that faith viewed as a cause of election should not be regarded as "giving the impulse" or as "anything meritorious" and not indeed as "the cause of the entire decree," but as "instrumental only in that one part of the decree, the merit of Christ which is apprehended by faith."

The simple fact is that for a considerable time the seventeenth century tropus of the doctrine of election was in vogue in the literature of the Missouri Synod. It was found in what we today would call unquestionably official publications of our Church. It was, however, held with utter consistency in a non-synergistic sense. The record of Dr. Walther is clear and consistent without a break. He never taught the doctrine of election *intuitu fidei*. Even before the doctrine had become controversial, he had disavowed the Second Form as misleading and subject to abuse by errorists. He, of course, never denied that God certainly foresaw the faith of all those whom He has predestinated to eternal life. The Formula of Concord states this truth in its celebrated declaration: "The eternal election of God, however, not only foresees and foreknows the salvation of the elect." "*Not only*"; hence, *also* "foresees and foreknows the salvation of the elect." Yet the Formula of Concord adds an all-important "*but also*"; for it immediately goes on to say, "but is also, from the gracious will and pleasure of God in Christ Jesus, a cause which procures, works, helps, and promotes our salvation and what pertains thereto." (*Triglotta*, p. 1065.) Dietrich states a truth, but not the whole truth: he omits the Formula of Concord's "*but also*." Yet Dr. Walther never charged him with teaching the *intuitu fidei* doctrine with synergistic implications.

When Professor H. G. Stub of the Norwegian Synod gave a lecture for laymen on predestination, a translation into German was called for, which was published in *Lehre und Wehre* of 1881. Dr. Stub (p. 518 f.) admits on the one hand that the Second Form "cannot be supported by a single clear passage of Scripture," that on the contrary "many passages definitely appear to speak against it," but he adds: "Yet we are

far from making of it a false doctrine. The charge of false doctrine could be raised only if by means of this form faith is made a reason for our election and salvation. Only then this form could be termed false doctrine if those using it condemn as Calvinistic those who teach the First Form." Dr. Stub cites some of the theological gymnastics by which Hunnius and Quenstedt, much as Meisner in the reference which we have quoted, try to escape the implication of synergism. As when Hunnius says: "Faith is not here involved as something in man, but as something outside of man" (!). Dr. Stub continues (p.521): "If we are agreed (with those using the Second Form) regarding the universality of grace, regarding an election unto salvation and regarding conversion and salvation as a work of God from beginning to end, then in my opinion there can be no real essential difference between us in spite of the different manner of presenting the doctrine."

Dr. Walther (Synodical Conference, 1884, p.18 f.) subsumed the entire matter under the aspect of certain errors of the fathers in fundamentals "involved in controversies not fully developed, the ice not having been broken." These, he says, we call "not heresies but spots." But he adds: "When they have been fully discussed, however, they cannot be ignored or denied without affecting salvation." It is under this aspect of doctrinal statements not yet fully developed by controversy that we quoted a number of strong statements of the "early" Walther in *Toward Lutheran Union* (p.76 and elsewhere). At the same time we stressed that theologians may definitely "become entangled in error through the use of terminology. In such a case," we concluded, "the Church will avoid even terms that have been used without heretical implications by entire generations of theologians—like the term 'in view of faith' (*intuitu fidei*) in the doctrine of predestination."

Why Can't Fundamental Preachers Win Souls?

(Reprinted from *Sunday School Promoter*, 800 North Clark St., Chicago 10, Illinois, April, 1944)

It all grew out of a comment made by my friend, Harry Saulnier, Superintendent of Chicago's world-famous Pacific Garden Mission. We were standing together in his soldier center talking of the marvelous way God had blessed the work. Seven thousand saved in a year's time, and all that.

"We have one trouble, though," said Harry. "It's terribly hard to get good personal workers who can lead the fellows to Christ. I don't know what's the matter with these fundamentalist preachers . . . they can't win souls."

At first I thought that the comment was chargeable to the fact that Harry's ulcers were bothering him, or that the day had been "one of those days." But after we had left, I kept hearing that wistful comment again and again. It bothered me. It made me mad. It got under my skin. It drove me to my knees. It sent me out to ask questions of others. . . . And now this article.

It is a matter of cold, merciless fact that there are few ministers of the Gospel actively engaged in winning souls.

Before you boil me in oil for that statement, test its truth. Take paper and pencil and write quickly the names of all the preachers you know who can sit down with anyone, anywhere, take their Bibles, and point that person to Christ.

Write down all who can, and DO.

When you have finished your list, you will have made the same shameful discovery that I did: *There are multitudes of us who are continually talking soul winning, but you can count on the fingers of two hands the number who are doing anything about it.*

And I had to admit that I was in the same boat with the rest. Viewing with alarm . . . telling what would happen if we only would . . . preaching sermons on evangelism to my bewildered and timid congregation . . . giving out the Gospel as hard as ever I could — *but actually winning comparatively few to the Lord.*

Meanwhile, the church tramps are still tramping, the church grouches are still grumping, and people of the community still pass the church with no trace of emotion other than mild scorn.

It would be bad enough were we limited to an isolated case. But when you take these somber facts and multiply them by thousands of ministerial case histories, you become sick and faint at heart, and you begin to understand why America is not having revival — she can't, until her ministers begin to seek for souls . . . and win them!

The question that titles this piece was asked of a number of earnest and successful Christian workers. Without any exception, they agreed that there is a tragic lack of personal soul winning in the ministry. And it is not surprising that their answers when fitted together make a good deal of sense. Here are some of them:

Ministers do not take their calling seriously. They do not mean business with God.

Human nature being what it is, we can make a game out of anything. In far too many cases we have made a pastime of our preaching, a mere occupation of our orthodoxy, and what should have been Scriptural soul winning has become shallow sentimentalism.

Here is a case in point: A friend of mine calls up a minister to tell him that one of his church-member boys has been taken to the police station on a minor charge. His reverence, quite concerned, says, "Oh, how terrible! I'll pray for him."

Next morning the preacher is present when the boy is brought in, dirty, disheveled, embarrassed.

The pastor puts out his hand: "Joe, I'm sorry to see you here. I prayed for your soul last night."

The young heathen spurns the gesture, snarls: "To hell with you and your prayers! Last night, while you were prayin', this guy (pointing to his high school teacher) batted around and seen the judge. Got all wet in the rain doin' it, too. I always thought you didn't like me — now I know it!"

Sheer laziness and smug unconcern come beautifully dressed in the garments of prayer and piety, when ministers don't really mean business with God.

When will we learn, do you suppose, that our reason for existence as ministers of the Gospel is that millions of people need someone to minister the Gospel to them—the job we aren't doing!

I don't mean that we don't take our churches seriously.

We do!

Our church programs, our personnel, our ministerial reputations that are hourly at stake, and the thousand grievances to which a clergyman's flesh is heir—all this bothers us no end.

But the fact that people are lost and going to hell doesn't bother us enough!

It is possible so to shield one's self mentally that a discovery like this one comes with a terrific shock. I think this is what many of us in the ministry must have been doing. We have built a comfortable wall of duty around ourselves: sermon preparation, visitation of the sick, praying for the needy, officiating at the regular services of the church. In our minds we have let these duties become synonymous with *the real thing*—which it isn't.

You might just as well say that a comfortable house, with beautiful furnishings and pleasant surroundings, makes a happy home. If love isn't there, it isn't a home. And in the ministry, if soul winning isn't there, it isn't a ministry—it's a fraud!

One comment that I received deserves to be quoted verbatim:

"Fundamental preachers *do* win folks for Christ. But they trot around, bringing into the granary little fistfuls of gleanings from the harvest, scarcely enough to make flour for their own biscuits. They ought to, in view of their opportunities, be 'mowing 'em down' and hauling in not mere sheaves but whole truckloads of the harvest."

Because we have majored in these non-essentials, we have become psychologically conditioned to the pulpit approach, and can make no other.

We have in this country many good and honorable men who are conservative, evangelical, orthodox as the multiplication tables. But ask these men, as I have asked during the past two or three years, "Brother, is the Lord blessing your work with conversions?" Almost invariably there is a sigh and, "Well, we are having a good time all right. Of course, we don't see many saved, but these are hard days."

Hard days! Lord, help us to see that these are the greatest days in a century of Christian work . . . that people by the millions have aching, broken, hungry hearts. Help us to hear across two millenniums the words that first fell like a great sob across the lunch table of Thy disciples—men more interested in food than in the souls of men: "Say not ye, There are yet four months, and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. . . . The harvest truly is plenteous, but the laborers are few."

Follow the brother of whom we spoke, and you will hear him preach the Gospel earnestly, beautifully, even persuasively, to a group of . . . saints! Yet neither he nor they contacted an unsaved person before the service. Why, oh why, does it have to be a matter of record

that the most pious people in the church—including the preacher—never bring any strangers with them to the services? Too busy with church work, did you say? Then we had better leave some of that work undone while we go after the man who is “condemned already, because he hath not believed in the name of the only-begotten Son of God.”

A top-flight salesman once told me this: If a man knows *one* thing about his product—really knows it—he can sell it. He need not know everything, but he must know something before he can overcome sales resistance. Bear this remark in mind while we mention another of the answers that came in response to our question.

Ministers don't know the Word of God.

Now take it easy.

This is not to say that all preachers are ignorant of the truth contained in the Word—although many seem to be. Nor do I claim that we don't know *about* the Word—we may have our dispensational fences in good order today. Certainly I do not suggest that we are unable to find various portions in the Bible. Many of us have literally worn out Bibles with reading and study.

The fact remains, however, that when faced with the challenge of winning one particular individual to Christ—NOW, while opportunity offers—we fumble, we hesitate, and that person slips on down the stream of life, while we are left to mourn our indecision. However impressive our background, we really didn't *know* what to give from the Word.

Only recently has this matter been brought into sharp focus in my own life.

For years I had felt that there were too many times when I failed in attempts at personal soul winning. Then, through the work of a young man who specializes in winning young people to Christ—he calls them “th' kee-uhs”—I was deeply impressed with the need of hiding the Word away in my heart . . . putting it to work in my own life. Not just another memory system (I had several already), this new work thrilled my heart. I began to prove the truth of the salesman's comment that if you really *know* a few things, you can sell. I learned a simple Gospel sequence of verses, like this:

The fact of sin	Rom. 3:23
The penalty for sin	Rom. 6:23
The penalty must be paid	Heb. 9:27
Christ paid the penalty	Rom. 5:8
Salvation a free gift	Eph. 2:8, 9
Gift must be received	John 1:12

“Sequence” is important, I discovered.

I had known all these verses before, but now with the emphasis on absolute accuracy and the importance of their relationship, I learned them so thoroughly that they became a part of my life. Whenever the word “Gospel” was mentioned, my subconscious mind immediately offered a platter of the above verses.

Constant memorization led to meditation, with the result that I un-

derstand the Gospel better today than ever before in thirteen years of preaching it.

And, thank God, I have seen again and again the miracle of regeneration happening before my very eyes—through no fancy methods of my own, but due entirely to the work of the Holy Spirit through the Word—those very verses.

Take it from Him: "Ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ . . . being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

Surprisingly enough, there were those who replied in answer to the title question,

Preachers today are not trained to win souls.

That is a terrible accusation—if it is true. Look at the facts. Making due allowance for those who slide through school with the minimum of mental exertion, there are multitudes left who do their best in school, but come from Bible institutes and seminaries with only a theoretical and bungling knowledge of soul winning. You might just as well tell a medical student to read Gray's *Anatomy*, and then send him out to do an emergency appendectomy! I know the Holy Spirit blesses even the bungling, but He should not have to put up with so much of it from people who are supposed to be trained!

Today Christian leaders are increasingly cognizant of the latent opportunity for soul winning that is resident in our army of lay folk—almost totally inactive when viewed as a whole.

Yet we can't enlist the layman, nor make him work.

Soul winning is contagious. It cannot be taught—it must be caught. Its basis is the miracle of regeneration in the heart. Its dynamic is the continuing miracle of the Spirit's fullness in the life. And the spark that sets the power going in any layman, young or old, usually is . . . a preacher, on fire, armed with the Word, making soul winning his main business in life.

How about it?

Luther as a Creative Musician

While scholars have seldom repudiated the claim that Martin Luther possessed genuine poetic ability and wrote some of the grandest hymns of the Christian Church, not a few have questioned his creative musical ability, maintaining that many of the hymn tunes ascribed to Luther had been written not by the great Reformer, but by Johann Walther and other musicians of the first half of the 16th century. In 1883 W. Baeumker, otherwise a fairly trustworthy scholar in the field of music history, went so far as to claim that Luther had written not a single original hymn tune. (*Das katholische Kirchenlied*, I, p. 22 f.) Unfortunately many historians of the last quarter of the 19th and of the first quarter of the 20th centuries have accepted the dicta of Baeumker and others before him and have insisted that Luther was nothing more than a musical dilettante.

No reputable musicologist of our day would dare to deny that Luther possessed genuine creative musical ability. After pointing out

the fallacies of Baeumker's argumentation, Hans Preuss, in his highly interesting book *Martin Luther der Kuenstler* (1931, p. 104), adds the remark that the attempts of Baeumker, a Roman Catholic, illustrate how hatred can stultify people ("zeigt doch, wie Hasz dumm macht"). While others before Baeumker had already claimed that Luther's *Ein' feste Burg* was merely a patching together of various phrases from liturgical music of the Roman Catholic Church, it was Baeumker who claimed that *Ein' feste Burg* is nothing more than a mosaic, consisting of various phrases taken from the *Missa de Angelis*. Salomo Kuemmerle, in his *Enzyklopaedie der evangelischen Kirchenmusik*, lists the phrases of *Ein' feste Burg* in one column and the corresponding phrases from the *Missa de Angelis* in the adjoining column (cf. Band I, *Ein' feste Burg*); only a cursory glance at the musical phrases here compared with one another will soon fill the uninformed admirer of Martin Luther with dismay. Owing to lack of available proof, Lutheran musicologists of the 19th century (e.g., Carl von Winterfeld in his *Der evangelische Kirchengesang*) found it impossible to refute the arguments of those who claimed that the battle hymn of the Lutheran Church was mere patchwork and tried to excuse Luther by saying that he had likely welded together his most famous hymn tune subconsciously, without being fully aware of using musical phrases already familiar to him; after all, other composers, even a musical giant like Johannes Brahms, have been found guilty of plagiarizing in this manner. Winterfeld and others went so far as to say that anyone who could patch together seven hitherto unjoined musical phrases and thus create a great hymn was indeed a genius. It remained for A. Thuerlings (*Beilage zur Muenchener Allgemeinen Zeitung*, 1887, No. 6, p. 74 f.) to prove that Luther's *Ein' feste Burg* existed before the *Missa de Angelis* and hence could not have been excised from it. Thuerlings' words were: "Diese *missa de angelis*, aus der Luther nach Baeumker seine Feste Burg geformt haben soll, ist *nachlutherish*." Incidentally, Baeumker has been scored severely for not consulting the original version of the Mass of the Angels, but the Luettich edition of 1854.

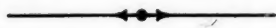
The careful and unbiased research work and publications of Hermann Abert have convinced even the most skeptical historians and musicologists that practically all hymn tunes ascribed to Martin Luther have actually been written by him. No one has as yet been able to prove definitely that Johann Walther, to whom have been credited some of Luther's original tunes, wrote as much as a single hymn tune. Hans Preuss (*op. cit.*, p. 104), Hans Joachim Moser (*Geschichte der deutschen Musik*, 1920, vol. I), and others point out repeatedly that not only among the Meistersinger, but also otherwise music and poetry went hand in hand in Germany in the 16th century. At that time it was regarded as self-evident that poets were able to set their poetry to music. H. J. Moser says: "Die Einheit vom Liederdichter und Melodienerfinder war fuer die Zeitgenossen der Meistersinger noch etwas Selbstverstaendliches, und nur deshalb hat Luther von dieser seiner doppelten Gabe so wenig Aufhebens gemacht. . . . So steht Luther hoechstwahrscheinlich aehnlich wie Walther von der Vogelweide nicht

nur als Dichter, sondern auch als Komponist herrlicher deutscher Lieder als einer unsrer groeszten Melodiker vor uns, und erst ein musikfeindlich gewordenes Geschlecht hat ihm die Musikeigenschaften absprechen oder verkleinern wollen" (op. cit., pp. 390, 395). We quote also Hans Preuss concerning this matter: "Wenn es jetzt zur Bildung gehoert, dasz einer einen Brief oder einen deutschen Aufsatz schreiben kann, so damals, dasz einer eine Melodie erfinden und harmonisieren konnte. Die peinliche Trennung von Laie und Kuenstler gab es damals nicht in dem Masze wie heute. . . . Kunst war noch Handwerk und nicht 'Kunst.' Auch Volksmusik und Kunstmusik klappte noch nicht so heillos auseinander wie heute. Musik war eine 'lebendige Volksangelegenheit,' nicht Komponistensache. Ob Luther ein Dilettant war oder wirklicher 'Musiker,' diese Frage ist nach Abert ueberhaupt von vornherein falsch gestellt" (op. cit., p. 104). Preuss also points to the fact that Zwingli is known to have written the four-part harmonization of two of his hymns and that Luther had indicated expressly according to which melody his *Vom Himmel kam der Engel Schar* was to be sung.

For the sake of those who desire authentic and reliable first-hand information concerning Luther's creative musical ability, we quote Johann Walther, Luther's personal friend and musical counselor, who said in part: "*Hat auch die Noten ueber die Episteln, Evangelien und ueber die Worte der Einsetzung des wahren Leibes und Blutes Christi selbst gemacht, mir vorgesungen, und meine Bedenken darueber hoeren wollen. . . . Da musste ich zu hoeren und solcher ersten deutschen Messe Abschrift mit mir gen Torgau nehmen. . . . Und siehet, hoeret und greifet man augenscheinlich, wie der heilige Geist sowohl in denen Auctoribus, welche die lateinischen, also auch in Herrn Luthero, welcher jetzo die deutschen Choralgesaenge meistens gedichtet und zur Melodie bracht, selbst mitgewirkt; wie denn unter andern aus dem deutschen Sanctus (Jesaia, dem Propheten, das geschah, usw.) zu ersehen, wie er alle Noten auf den Text nach dem rechten Accent und Concent so meisterlich und wohl gerichtet hat.*" (Quotation in *Syntagma Musicum*, Michael Praetorius, I, Wittenberg, 1615, p. 451 f.)

Paul Henry Láng says concerning Luther: "Nothing is more unjust than to consider him a sort of enthusiastic and good-natured dilettante. The ultimate fate of German Protestant music depended on this man, who, as a student in Eisenach singing all sorts of merry student songs and as a celebrant priest familiar with the gradual and the polyphonic Masses and motets, lived with music ringing in his ears" (*Music in Western Civilization*, W. W. Norton, 1941, p. 207). We agree fully with Preuss, Moser, Láng, and others and reject the claims of those who seek to belittle the work and ability of Luther, just as we reject the claims of those who falsely point to Bach as a sottish inebriate rather than as an exemplary child of God.

WALTER E. BUSZIN



Theological Observer

Selective Fellowship.—This term is used a good deal these days. What does it mean? When the Norwegian Lutheran Church of America assembled in June, it adopted this resolution, "Because of the confidence born of association, conference, and co-operation through many years, we extend our hand of fellowship to all American Lutherans who adhere to the historic standard of the Lutheran Church. We find their doctrinal declarations to be in essential accord with our own. We believe no additional theses, statements, or agreements are necessary for fellowship among American Lutherans. Wherever our congregations and pastors find those ties that bind Lutheran Christians and that teaching and practice conform to official declarations, they may in good conscience practice selective fellowship both in worship and work." This resolution throws light on the question: What is meant by selective fellowship? The term is based on the idea that it is right and proper for us to have fellowship with people who are of the same faith as we, even if they belong to a church body which is not in fellowship with our own organization. That there is some truth in this view cannot be denied. If a person comes to embrace our faith while he is still a member of a heterodox denomination, he is virtually our brother even though external barriers separate him from us. Our fathers held that if such a person testifies to his faith and bravely holds aloft the flag of truth, we should acknowledge him as a brother in spite of his heterodox connections. They said that such a person is *in statu confessionis*, in the state of confession of the truth. To what extent such an acknowledgment of fraternal relations could be made manifest and be put into action, is, of course, difficult to say. There every case demands special study and scrutiny.

But while admitting that something can be said for the principle of selective fellowship, would it be proper and wise to say that this principle henceforth is to guide us in our attitude toward other denominations and church bodies? We fear that if this principle were adopted as the basis of our policy, endless confusion would result. It might seem to one man that fellowship can be established in a given case, while to another man it might appear that this cannot be done, and the two brethren might come into a state of violent disagreement with each other. For the rank and file, the great majority of the church members on both sides of the fence, great bewilderment would result, we apprehend. No one would know which way to turn. Church discipline, that is, the discipline of church bodies with respect to their members, would just about disappear in the confusion that would reign. Certainly the cause of law and order would not be served. Frankly, we are afraid of any course of this nature. It will be far better that we follow the present road with its inconveniences and discomforts than to decide not to have any road at all, but to let everyone follow the path which he selects. In addition to everything else, let 1 Cor. 14:40 and 1 Tim. 3:15 not be overlooked.

A.

Missouri Synod's Candor Questioned.—It was to be expected that the *Christian Century*, if it should take any notice at all of the Missouri Synod Convention in Saginaw, would criticize the resolutions passed there with respect to membership of the Missouri Synod in the National Lutheran Council. The editor of the *Christian Century*, after describing the functions of the National Lutheran Council, writes, "In some of this activity 'the Evangelical Lutheran Synod of Missouri, Ohio, and Other States' is already unofficially co-operating. The recent convention, which is reported on p. 837, noted this fact and tacitly agreed that it might continue—unofficially. But it recoiled from going further, at least at this time. The logic of those who pointed out the need for combined efforts when the opportunity opens for the Lutherans of America to extend compassionate aid to the members of their household of faith in Europe move it—but not enough. It acknowledged the necessity of collaboration against the inroads of paganism and the challenge to religious liberty of the Roman Catholic Church—but it was not prepared to act. It stated that 'apparently' there was some doctrinal taint in the constitution of the National Lutheran Council which overbalanced all these considerations. The Missouri Synod was sorry, but for another three years this one word 'apparently' is to deprive other Lutherans of the substantial aid it might provide by accepting the responsibilities of full membership. Of course, it is going to continue unofficial help, but this must not be apparent. The position is not one which will increase respect for Missouri Synod candor."

In commenting on these remarks, we must say, in the first place, that the *Christian Century* from its position, which stands for the unification of all Protestant churches at a surprisingly low cost, could hardly have done otherwise than to condemn the position of the Missouri Synod at Saginaw. Its editors cannot be expected to understand the way of thinking which actuates Missouri Synod Lutherans, to whom the majesty of God's Word is one great controlling fact in all their teaching and practice. The *Christian Century*, too, endeavors to live up to its principles, but they are very much different from those that are the guiding stars of the Missouri Synod. With the *Christian Century* expediency plays a big role excepting in questions of the broadest doctrinal and ethical nature. With the Missouri Synod expediency is limited to a very small area, namely, to that sphere where the Word of God has not spoken. What actuated the convention in Saginaw was the desire to be truly loyal to the mandates of the Holy Scriptures. Its great aim was to follow the light that God in His mercy has placed before us in the writings of the Apostles and the Prophets. To be obedient to the Word speaking to us in these writings was of more importance to it than to achieve actual or apparent benefits and successes through co-operation with other Lutherans. It seems to us that the historian who will objectively view the decisions of Saginaw will have to come to the conclusion that after all the Missouri Synod Lutherans were very eager to maintain absolute faithfulness to what God has said. He will probably accuse them of obscurantism or medievalism, but in all fairness he will have to add that what weighed more with Missouri than outward success

was the consideration of adherence to the Bible. He will, if he is fair, say that the action of the Missouri Synod showed that this body does not value isolationism *per se*, that is, for its own sake; that it is not a body which thinks it has to foster isolationism at all costs and avoid co-operation with others. If he is not prejudiced, he will have to admit that at Saginaw there was evident the strong desire to engage in co-operative efforts with others bearing the Lutheran name. The factor that raised a barrier to progress in that respect was not the desire to remain isolated, but the desire to be faithful to such directives as God has given us in the Scriptures. The criticism of the *Christian Century* is unjustified. It is not the Missouri Synod candor that should be questioned by this journal. If the editor of the *Christian Century* had attacked the Missouri Synod's understanding of the importance of doctrine and of adherence to all the teaching of Scripture, he would at least not have violated his own principles of fairness. In casting doubt on Missouri Synod's uprightness in its resolutions, he has gone beyond the legitimate sphere of polemics and is attacking motives. That certainly will not help in the discussion of the principles involved.

A.

Augustana Synod Missionaries in China.—According to a radiogram, dated May 6, the majority of the missionaries of the Augustana Synod are in Sian. The radiogram adds, "A few are staying. All is quiet at present." The message was sent by Victor Swenson. The *Lutheran Companion* comments on this radiogram, "This would indicate that Missionary Swenson, who is president of the Augustana Mission in Honan, and some other workers have decided to stay at their posts in the face of Japanese invasion, which is now sweeping over our field. This is Christian devotion of the highest type. It is evidence of true missionary heroism."

A.

The Living Church on Union of the Presbyterians and Episcopalians.—As our readers know, the *Living Church* is the mouthpiece of the High Church party in the Protestant Episcopal Church. Speaking of the recent deliberations of the General Assembly of the Presbyterian Church in the U.S.A. (Northern Presbyterians) with reference to the subject of union of the two bodies mentioned, the *Living Church* says, "If press reports are to be trusted, there is a touch of irritation about the action of the General Assembly of the Presbyterian Church in the U.S.A. on unity with the Episcopal Church. The Assembly is said by the *New York Times* to have suggested in a resolution that the Episcopal Church at its General Convention in 1946 'propose a specific program for the merger of the two churches.' . . . There is considerable excuse for irritation on the part of the Presbyterians. Again and again, through the course of the negotiations, Episcopalian advocates of unity, whose zeal has outrun their discretion, have unintentionally given the impression that there are no real issues dividing the two churches. The preface to the Ordinal has been pooh-poohed for its alleged lack of scholarship—by Episcopalians. Extensive and subtle arguments have been framed—by Episcopalians—to show that because the ministry and the sacraments are mentioned separately in the Lambeth Quadrilateral from the faith

of the Creeds, the Episcopal Church has no doctrine about the ministry and the sacraments. The inference has been allowed to stand that the entire sum of the Church's teaching about the priesthood is expressed by the short form of the ordination sentence in the Prayer Book — again, by Episcopalians. The intransigent attitude of the Church as a whole toward divorce and toward substitution of grape juice for wine in the Holy Communion has been soft-pedaled — by Episcopalians. In their eagerness to effectuate the declared purpose of all of us to seek unity, some of our negotiators have tended to give the impression that nothing remains to be discussed but administrative details. Small wonder that the Presbyterian General Assembly should feel impatient with the pusillanimous action of the General Convention [of the Episcopalians] in tossing the problem into the 'wastebasket' of the Lambeth Conference." The words quoted show what difficulty a High Church Episcopalian who is conscientious has when he contemplates union with the Presbyterians who reject many of the things held precious by him. Too bad that his decisions are not always based on Holy Scripture! A.

The Southern Baptist Convention. — The Southern Baptists are known for their conservative attitude in matters of doctrine. Their this year's convention was held in Atlanta, Ga., May 16—18. Its Foreign Mission Board in 1943 received \$2,166,805.46 for its work. The denomination has 484 missionaries in its various fields (Africa, Argentina, Uruguay, Brazil, China, Colombia, Manchukuo, Europe, Hawaii, Japan, Palestine, Syria). For Home Mission endeavors \$992,708.67 were received. In this work 489 missionaries are engaged, who are serving at 1,037 stations. The convention, representing a membership of 5,493,027, re-elected Dr. Pat M. Neff as its president. In its Sunday school department numbers are decreasing — a loss of 242 schools and 97,951 in enrollment was reported. The denomination has three theological seminaries, with 1,250 ministerial students and 124 volunteers.

Concerning race relations these resolutions were adopted: "1. That we reaffirm our deep and abiding interest in the welfare of all races of mankind, and particularly our interest in the welfare and advancement of the Negro race, which lives in our midst to the number of some ten or eleven millions.

"2. That this convention would urge the pastors and churches affiliated with the convention, and all our Baptist people, to cultivate and maintain the finest Christian spirit and attitude toward the Negro race, to do everything possible for the welfare of the race, both economic and religious, and for the defense and protection of all civil rights of the race."

A.

The Northern Baptist Convention. — This convention was held May 23—26 in Atlantic City, N.J. The number of churches belonging to this denomination in 1943 was 7,367. In 1918 the number was 10,666. The reporter in the *Watchman-Examiner*, however, says, "It is to be noted that while we have fewer churches than in 1918, we have more church boards, and on the basis of the amount raised annually for two purposes, they are giving fifty per cent more per capita. The new president of the convention is Anna Canada Swain (Mrs. Leslie Swain). Only

once before has the Northern Convention elected a woman president; that was when Helen Barrett Montgomery was chosen." The Board of Foreign Missions, so it was reported, has decided to abandon its "inclusive policy," that is, the policy not to insist absolutely on orthodoxy in engaging missionaries. The *Watchman-Examiner* says, "The overwhelming majority of our Baptist churches are no longer in any mood to be silent concerning the kind of Christian belief taught in the mission fields by those whom they support." It is tragic that the disavowal did not come earlier and that it took a revolt to bring it to pass. A.

Parochial Schools or a Pagan Nation? — It is certainly most gratifying to note that also Protestant churches, who in the past have been rather indifferent regarding this question, are now taking up for consideration the problem of Christian day schools. The *Lutheran Outlook* (February, 1944) editorially comments on this subject in connection with a statement on this point by the Roman Catholic educator Thomas S. Bowdern of Creighton University, Omaha, Nebr., "who precipitated the discussion." Dr. Bowdern's hope for the future was based primarily on the church-related college, but he stated that it must be a church-related college "built on some kind of a church-related high school and a church-related elementary school." According to Professor Bowdern, a New York prison survey revealed that no Catholic prisoner had gone farther than the sixth grade in a Catholic school, and he concluded: "When they [the children] stay in school, they stay in church; when they stay in church, they stay out of jail. We are convinced that the Church cannot survive without a school. No school, no Church." "Statements of this kind from a leader in the Church of Rome," writes *The Lutheran Outlook*, "are, of course, not surprising. But there are leaders in other church groups who are beginning to see eye to eye with the Romanists in the matter of church education. At a recent meeting of a number of educators, executives, and editors from the three major Lutheran groups in America, the dean of a theological seminary of the United Lutheran Church in America was insistent in urging that the Lutheran Church begin to give serious thought to the restoration of the parochial school." After having quoted his plea for parochial schools, the writer continues: "And now comes Dr. George A. Buttrick, famed pastor of Madison Avenue Presbyterian Church, New York City, and tells the Ohio Pastors' Convention at Columbus, Ohio, that unless an agreement can be made with the public schools upon a 'syllabus of religious instruction,' he favors the establishment of Protestant religious schools." The writer concludes his article with the words: "So far as its own children are concerned, the churches may indeed give serious consideration to the re-establishment of the parochial school, but this touches only one half of the problem. What about the other half of America's children who have no church connections and are receiving no training whatsoever?" The multitude of churchless children of the unchurched should indeed be given attention, but if the churches will conduct parochial schools and if in these schools not Humanism nor Modernism will be taught, but genuine Christianity, as set forth in Holy Scripture, they will have gone a long way in solving the problem of keeping our nation from becoming pagan. J. T. M.

The Problem of Eternal Security.—Under this heading *The Sunday School Times* (April 15, 1944) answers a letter of one of its readers regarding the believer's personal assurance of salvation. The question is one of perennial interest to every Christian, especially now when there are so many adverse factors tending to weaken his faith. But with its Reformed background *The Sunday School Times* finds itself in a quandary when dealing with the subject. With the Reformed in general it holds that "salvation is a once-for-all gift from God," that is to say, if a person has once been brought to faith, it is impossible for him to be eternally lost. It argues this from the "viewpoint of logic and reason," for "since life received at the new birth is eternal or everlasting, it is a contradiction in terms to suppose that it can be cut off." But the writer admits that "the teaching of Scripture is safer and more important than our process of reasoning" and therefore quotes such passages as John 10:28, 29; 3:16; 5:24; 6:47; and Rom. 6:23, all of which assure the Christian of everlasting life through faith in Christ Jesus. However, as the article declares, "these passages do not of themselves fully solve the difficulties of Hebrews 6:4-6." To retain his "once-for-all gift of salvation" doctrine, the writer adopts Scofield's interpretation of the term "partakers" (*metochous*) in this passage as meaning "going along with" ("but not necessarily possessing the Spirit"), which, of course, is an impossible interpretation, since the text speaks of persons who actually have been converted, and not (as Scofield suggests) of persons who merely are *nominal* Christians. In closing, the writer finds a definite proof for his "once-for-all gift" of salvation in v.9, although also this verse does not solve his problem. The matter is important, since the reading of Reformed literature is liable to confuse even Lutherans well trained in theology. For one thing, the Reformed doctrine of the "once-for-all gift" of salvation is not Scriptural. Scripture teaches that believers may fall from grace and lose their faith, Gal. 5:4, 5; Luke 8:13; 1 Cor. 10:12, though the final salvation of the elect is sure, Rom. 11:5, 7; Mark 13:20, 22; etc., even though they fall temporarily, 2 Sam. 12:7 ff. But on God's part there is no reason why believers should fall, since His faithfulness guarantees such salvation, 1 Cor. 1:9; 2 Cor. 1:20 ff. All the passages which *The Sunday School Times* quotes are universal Gospel promises of divine grace, upon which the believer should rest his assurance of salvation as definitely certain on God's part. The mistake which the Reformed here make is that they base their salvation, not on the divine Gospel promises, but, as the sainted Dr. Pieper pointed out, upon the *gratia infusa*, as does Rome. Finally, the passage Heb. 6:4-6 must not be misinterpreted as Dr. Scofield does, for it deals with persons who have been converted, but who, having fallen from faith, continue to crucify for themselves the Son of God and expose Him publicly (note the present participles *anastaurountas* and *paradeigmatizontas*). As Scripture does not teach that "once converted, always converted," so it does not teach that "once fallen away, always fallen away." Nor does it teach that such church members as fall away have never truly believed. The Reformed doctrine of final perseverance rests, not upon the Gospel but upon the Calvinistic error of absolute predestination, which Lutheranism rejects as in opposition to Scripture. J. T. M.

Roman Catholic Statistics.—That Rome is still powerful is evident from the statistics published in the official Catholic Directory for 1944, from which the *Living Church* (Protestant Episcopal) takes over some important items. The total number of Roman Catholics in the United States, Alaska, and the Hawaiian Islands is 23,419,701. The number of converts in 1943—1944 is said to have been 90,822—3,917 more than in the preceding year and more than double the number that entered the Roman Catholic Church in 1933. "The archdioceses of Chicago, Boston, and New York each have Roman Catholic populations in excess of one million. There are 37,749 clergymen in the Roman Church, the largest number ever recorded in its history in America." Let no one say that Rome is not a formidable foe.

A.

Norwegian Synod Plans Seminary.—In a report on the convention of the Norwegian Synod of the American Evangelical Lutheran Church held this year, the following information is submitted: "The Synod has decided to establish a theological seminary. However, this cannot be done now, since Selective Service rulings require that a theological student of 'draft' age be in attendance at a recognized seminary established before October, 1940, if he is to continue his theological studies. Nevertheless, the Convention resolved that the annual synod-wide Thanksgiving offering be set aside for the Seminary Fund; it also authorized the Board of Regents to make certain other preparations for the establishment of the seminary. It furthermore became clear that it is the desire of the Synod that the seminary be established as soon as possible." When this plan is realized, may the new seminary become a pillar of conservative and evangelical Lutheranism.

A.

Missions Have Never Been Stopped by War.—So says Professor Kenneth Scott Latourette of Yale, member of the Board of Managers of the American Baptist Mission Society, as quoted in *The Christian Layman*. *The Watchman-Examiner* (July 6, 1944) offers the following condensed report of Dr. Latourette's "story of missions in wartime": "In 1789 the French Revolution broke out. It was followed by the Napoleonic Wars, which lasted from 1792 to 1815. In the span of those distressed years the following events occurred: 1792—In the year of the Reign of Terror in Paris the *Baptist Missionary Society* was organized, growing out of the efforts of William Carey. 1799—When Napoleon was returning to France from his campaign in Egypt in an effort to break Britain's communications with India, the *Church Missionary Society* was formed. 1804—About the time that Napoleon was giving the greatest threat of invasion England has had between the Spanish Armada and the Nazi attempt in 1940, the *British and Foreign Bible Society* was organized. 1810—At a time when New England was distraught by our attempts to maintain our neutrality in the Napoleonic Wars, and on the eve of our second war with Great Britain, the *American Board of Commissioners for Foreign Missions* was organized in New England. 1812—While American ports were being blockaded by the British, the first party of American missionaries, of which Adoniram Judson was a member, sailed for

India." The facts here given might encourage us in our own efforts toward postwar missionary expansion. The Great Commission holds as long as the world stands: "Preach the Gospel to every creature," and the time to prepare for this greater work in the Lord's harvest field is right now while God's own great sermon of repentance is resounding in our ears.

J. T. M.

The Destruction of War.—Quoting a "London Letter," printed in the *Australian Christian World* (February 18), Dr. H. Hamann, in the *Australasian Theological Review* (Jan.-Mar., 1944), writes the following regarding the destructiveness of war in the religious and cultural realms: "Our colleges for ministerial training are now beginning to experience the full effect of the war in depriving them of candidates for admission. All our young, able-bodied men are either serving in the forces or are engaged in some form of national service from which they cannot be released. There is therefore practically no residue left from which candidates may be recruited. The sources of supply being thus cut off and most of the students in residence at the outbreak of war having completed their course of training, many of the theological colleges have reached the point at which it has become necessary to consider the question of temporarily closing down. In several cases also the fact that the college buildings have been partly requisitioned has aggravated the situation. Cuddesdon, one of the important Anglican colleges, has decided to close down at the end of the present term, owing to the decline in numbers and the requisition of its main buildings. Among the Free Churches several of the Methodist colleges are already closed for the duration of the war, and the Congregationalists and the Baptists are faced with a similar necessity. A significant indication of the startling decline in the number of ordinands in the Anglican Church is given by the Archbishop of York, who has stated that as far as he can see, there will only be one candidate for ordination in his diocese this Advent. In view of the dwindling number of clergy available for staffing the parishes, he believes it will be necessary to close some churches and to reduce the number of services in others. It is not surprising therefore that, as the Archbishop of Canterbury says, one of the chief difficulties confronting all bishops in England today is the supply of chaplains in the forces. Yet the need is urgent and the opportunity immense." The "Letter" further describes with what hardness the conditions are pressing on Teachers' Training Colleges. It says: "It is officially estimated that by 1945 the loss of new intake alone will amount to over 20,000 teachers." But that is not all. The "Letter" goes on to say: "In addition to its effect on the supply of clergy and teachers, the war is making heavy demands upon the medical profession. Hospitals are to lose more of their medical staffs in order to meet the expected urgent demands of the services in the near future. It is announced that fifty per cent of the newly qualified doctors . . . are to receive their calling-up papers almost immediately. The hospitals are already greatly understaffed, and this new demand will increase their difficulties enormously. . . ." Commenting on the situation, Professor Hamann adds the following very earnest, hortatory remarks: "Conditions such as these, which

one imagines must prevail more or less in all belligerent countries, help to bring home to us, in a manner far more convincing and eloquent than the most dreadful material devastation, what people meant when they expressed the fear ten or twenty years ago that another world war would mean the end of civilization. Yet there are some 'leaders' who would tell us that art, culture, civilization count for nothing in this war. One who speaks thus has furnished us with an accurate index of his intellectual caliber as well as with a complete measure of his moral worth. Christians who are Christians indeed and well instructed will continue to do their duty by their respective country; but love and sympathy will move them to let their prayers rise to God 'like a fountain night and day' that it would please Him soon to restore the blessings of peace."

J. T. M.

Weidener Bible Now in Harvard.—*America* (Jesuit weekly) submits interesting information on an old Gutenberg Bible. This Bible was printed in 1455. It belonged to Rev. Johannes Vlyegher, a canon of the cathedral of Utrecht, who in 1471 gave it to the monastery of St. Mary's in the vicinity of Amersfoort. "The Earl of Ashburnham got hold of it in 1814. It was sold to Robert Hoe of New York, and Peter A. B. Weidener of Philadelphia, who died in 1915, bought it. On May 7 of this year the Bible, one of ten complete copies known to be in this country, was presented at Cambridge, Mass., by the Weidener family to President Conant and the Fellows of Harvard College." The work consists of "two handsome volumes of 624 leaves."

A.

The Norwegian Lutheran Church of America Votes to Change Its Name.—On this topic the *News Bulletin* of the National Lutheran Council writes, "The change of name of the Norwegian Lutheran Church of America, first voted at its biennial convention in 1928, is expected to be consummated at its biennial convention in 1946. For many years there appears to have been a decided majority in favor of dropping the word "Norwegian" from the title of the church body on the ground that it works hardship upon the members of local congregations who are not Norwegian in origin or background. A steady increase in the use of English for services of worship and a decline in the use of Norwegian has lent weight to the argument. At the 16th biennial convention at Minneapolis early in June (this year) the body unanimously adopted the name 'The Evangelical Lutheran Church,' which will become official if approved by a two-thirds vote of the delegates to the 1946 convention. A prior vote on May 31 favored a name change by 766 to 269. First balloting on June 2 uncovered 10 suggested names, among which the name finally selected mustered only 90 votes."

A.

Augustana Synod Likewise Votes to Change Its Name.—At its recent convention in St. Paul, Minn., the Augustana Synod resolved to drop the term "Synod" in its name and to substitute for it the word "Church." The body henceforth will be known as the Augustana Evangelical Lutheran Church. However, the action of the convention is not as yet the last word in this matter. What the *Lutheran Companion* states must be noted: "Inasmuch as a constitutional change is involved, the matter must come before the Synod again for a final decision."

Brief Items.—James Forrestel, Secretary of the Navy, former president of Dillon, Reade, and Company (a financial firm of high rating), recently stated when he received the degree of doctor of laws at Princeton, that the privately endowed liberal arts college is "one of the foundations upon which our democracy is built." According to his statement, the experience of the Navy shows there is a need of return "to certain basic compulsory courses rather than allowing complete freedom of selection to its students." And then he added, "I would even like to see Greek and Latin restored to their ancient glory."

Word from Switzerland brings the following welcome news to the Western world: "Pastor Niemoeller's health is good and his detention less strict. He has been given a bed instead of a pallet, which was his only couch until recently. He is interned with five Roman Catholic churchmen. Intercession on his behalf continues in his church at Dahlen. His wife is allowed to visit him every fortnight. He is greatly saddened by the news that his younger son is suffering from tuberculosis."

The Lutheran

On May 15, the head of the Russian Orthodox Church, Metropolitan Sergei, died, 77 years old. He had the title of "Patriarch." As his death was reported, the religious press emphasized that the Society of Militant Godless in Russia has been disbanded and that in Moscow a theological institute of the Orthodox Church will, according to present plans, soon be opened.

"We were struck by three things about it [the President's prayer]. First, nowhere in it does he recognize the Lord Jesus Christ. . . . The other striking feature of the prayer is that the President, speaking of those who shall die, prayed 'Embrace these, Father, and receive them, Thy heroic servants, into Thy Kingdom.' . . . The third thing about the prayer which needs to be mentioned is that there is not any reference of any kind to sin or to a confession of sin on the part of the nation."

Christian Beacon

According to a report in the *Columbus Dispatch*, the Ohio District of the American Lutheran Church has gone on record as opposed to "even a consultative membership" in the Federal Council of the Churches of Christ in America. That is good news.

Dr. W. P. Hieronymus, director of parish education in the American Lutheran Church, has authorized publication of the following: "Parochial school teachers are *urgently* needed for all elementary grades. We could place about seven teachers right now, if available." We see that the acute shortage of teachers so distressing in our own circles is not confined to our body.

A British visitor who toured our country recently states in an article that appeared in the *Christian Century*, "Church attendance in America is plainly much better than in Britain. Ministers complain that only 70 per cent of the American people are actively connected with the Christian churches, while in Britain we put the percentage as low as 20 per cent. . . . Regular church attendance among you is probably due more to faithful pastoral work than it is to advertising or stunts

such as I noticed in one case, 'Oh, worship the Lord in the beauty of holiness in our fully air-conditioned auditorium.'"

The Wisconsin Synod, according to its statistical report, numbers 191,008 communicant members. Contributions for all purposes in the last year amounted to \$2,856,681.87.

When, recently, George W. Truett of Dallas, Tex. (Baptist), had served his church forty-seven years and on account of ill health tendered his resignation, the church refused to accept it. Under his guidance the membership had grown from 715 to over 8,000. Now the news of his death comes in the press. He reached the age of 77. In 1927 he was elected president of the Southern Baptist Convention, and served for one year. For five years he was the head of the Baptist World Alliance.

A report in the *Lutheran Standard* for July speaks of the disaster that has descended on the mission workers of the American Lutheran Church on New Guinea. Of the group seven lost their lives, and four are still missing. A person's heart bleeds when one thinks of these losses.

The Southern Presbyterians, so the press reports, refused to withdraw from the Federal Council of Churches. The vote approached unanimity. Is the influence of the North making itself felt?

"We pay any price for war, but we expect peace to come down like a dove and mount on our shoulder for nothing, perhaps even paying a little for the parking privilege." — Remark by Walter H. Judd, Member of Congress from Minnesota.

The National Lutheran Council is endeavoring to help nine orphaned missions in China and neighboring countries: The Norwegian Missionary Society, the Norwegian China Mission, The Lutheran Free Church of Norway, The Finnish Missionary Society, The Christian Mission to Buddhists, The Schleswig-Holstein Mission, The Berlin Missionary Society, The Hildesheim Mission to the Blind, and the Tibet Mission.

According to Dr. Dell's page in the *Lutheran Standard*, "The Upper House of the Convocation of Canterbury (Church of England) approved the amendment of the Book of Common Prayer to permit marriages between certain relatives. The change would allow a man to marry his wife's sister, his aunt, or his niece. (There are some Lutherans who believe the first two cases to be forbidden in Leviticus.) The Convocation also agreed to delete the phrase 'resurrection of the body' at cremation ceremonies." This is saddening. Dr. Dell properly asks, "Doesn't the Church of England still confess the Apostles' Creed?" As to the marriage restrictions in Leviticus, our old literature contains abundant exposition. Cf. for instance, *Theological Quarterly*, III, p. 409 ff.

A Chinese professor, speaking in Australia recently, stated (see *Christian Century* for July 5, 1944), "I do not think the East has profited very much from a century of contact with the West, which came with a gun in one hand and a Bible in the other. The Japanese became more interested in the gun than the Bible. . . . The race prejudice shown by most Western nations is very similar to what Hitler has been preaching for years." Let these words be pondered, especially by all who are interested in the success of Christian missions.

Dr. Henry Sloane Coffin, well-known Modernist and prominent Presbyterian (moderator of General Assembly in 1943), will retire as president of Union Theological Seminary next year. This, however, will not terminate his sphere of influence in the training of future ministers, since he has been elected to and has assumed the presidency of Auburn Theological Seminary, the birthplace of the notorious Auburn Affirmation. Judging from his writings and from a sermon which we heard him deliver as moderator before a large gathering of Presbyterians, we can well understand that he will feel at home at Auburn, which together with Union has spearheaded Modernism in the Presbyterian Church, U. S. A. Dr. Henry P. Van Dusen, Professor of Systematic Theology at Union, will succeed Dr. Coffin in the presidency of Union. Dr. Van Dusen's theological position is similar to that of his predecessor.

F. E. M.

From India there comes a report via the Associated Press that Gandhi has stated to Mohamed Ali Jinnah that he is willing to strive for the self-government of India with the idea that the country be divided into a chiefly Hindu and a chiefly Moslem state. If that plan should meet with favor and be carried out, Christian mission work might become more difficult than ever. May God in His mercy so guide affairs that the cause of the Gospel is not encumbered still more.

Casualties among the chaplains have been higher than in any other branch of the service excepting that of the bombers. 65 chaplains have died, 38 are prisoners, and one is missing, according to information given in the *Protestant Voice*.

Union Seminary, New York, mourns the death of Prof. James Moffat, who departed this life almost 74 years old. He had taught Greek at Oxford and Church History at Glasgow, and in Union Theological Seminary in New York he served as Professor of Church History. He was a voluminous writer; his best-known work is his translation of the Bible, the New Testament section of which appeared in 1922.

A missionary, the Rev. J. C. Jensen, addressing a letter to the *Watchman-Examiner*, says, "If Jesus is not the Christ and if His blood does not really atone and cleanse from sin and if He did not really rise from the dead and is not really at the right hand of God, then it seems to me that missions, home or foreign, are an impertinence." He might have omitted the "it seems to me."

It is reported that Myron C. Taylor has again been sent to the Vatican to represent President Roosevelt. Is the President, in sending Mr. Taylor back to the Vatican, thinking of the approaching election?

According to the *Protestant Voice*, the reorganized Church of Jesus Christ of Latter-Day Saints, whose headquarters are at Independence, Mo., objects to the name "Mormons" if applied to it. The contention is that after the death of Joseph Smith the Latter-Day Saints, who are now in Utah, became a distinct body. The son of Joseph Smith, Joseph Smith, Jr., became the presiding elder of the reorganized body and his grandson, Frederick M. Smith, is now president and prophet of the so-called reorganized Church.

A.

Book Review

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The Nature and Destiny of Man. A Christian Interpretation. II. Human Destiny. By Reinhold Niebuhr. Charles Scribner's Sons. XII, 329 pages, 5½×8¾. \$2.75.

While the first volume of the Gifford lectures, 1939, discusses chiefly human nature (cp. review in C.T.M., Vol. XIII, p. 156 ff.), the second volume deals primarily with human destiny. These two volumes present Niebuhr's philosophy of history. Liberal theology believes that the meaning of history is disclosed in the salvation of society and therefore operates on the Hegelian premise that the standard of ethics, the human-divine relation, the final purpose of man, must always be viewed as social. This is the false optimism of the social gospel. Dialectical theology—Niebuhr, Tillich, Lewis, are its outstanding representatives in America—holds that all divine-human relations are individual. While anthropocentric liberal theology views man only as being involved in history (this-worldliness), the dialecticians take the position that man is both involved in history and above history. This has led to the theory of supra-history, i.e., that all human-divine relations such as the incarnation, the crucifixion, the resurrection, occur not only at given points in history but also stand above historical dates in an eternity-involving aspect. This is Niebuhr's approach as announced in the opening sentence: "Man is, and yet is not, involved in the flux of nature and time. He is a creature, subject to nature's necessities and limitations; but he is also a free spirit who knows of the brevity of his years, and by this knowledge transcends the temporal by some capacity within himself" (p. 1). In other words: Because man is and yet is not in history, it is paradoxically true that the disclosure of life's meaning comes in history, but the source of life's meaning transcends history (36). "History has reached its culmination in the disclosure of the hidden sovereignty of God and the revelation of the meaning of life in history. But history is still waiting for its culmination in the second coming of the Messiah" (47). This is what Jesus meant when in combining the concepts of the "suffering Servant" and the "Son of Man," He referred to His first coming and to a second coming, either His own or another (48). Only a God who is both in history and above history, who is both transcendent and immanent, can solve man's problems. For this reason neither the Absolute of Greek thought nor the limited god of Liberal Theology can solve the meaning of history. Niebuhr's dialectical concept of God, man, history, has captivated the interest of American theologians and no doubt accounts for the fact that he is hailed with delight as the champion of neo-orthodoxy and the opponent of Liberal Theology. But the present second volume, even more than the first volume, shows that in finding the answer to the meaning of history Niebuhr's neo-orthodoxy is liberal theology still.

1. Following Kierkegaard's dialectical method, Niebuhr makes successful attacks upon classical culture and liberal theology, which attempt to disclose the true meaning of history by nature or reason (15); he speaks of God's revelation to man in Christ; he condemns the Schleiermacherian view that "Christ" is only the record of a high form of "God-consciousness," because such a "Christ" would be finite and not transcendent (53). Niebuhr holds that the Christian revelation must be an "incarnation," not man rising to God, but God coming down to man (60). "In the New Testament the atonement is the significant content of the incarnation. To say that Christ is the express image of His person is to assert that in the epic of this life and death the final mystery of divine power which bears history is clarified, and with that clarification life and history are given their true meaning" (55). (Cp. p. 67.) But Niebuhr's paradoxical method is philosophy and rationalism. All the "theological" findings in the two volumes are based upon this dialectical, paradoxical approach. It seems that Niebuhr believes that a thing is true because it is paradoxical, even as Barth attempts to prove divine truths paradoxically, e. g., because man is a sinner, it must follow that there is also forgiveness. Accordingly Niebuhr does not find God revealed in the word of the Bible, but in history and at the same time above history (46). Niebuhr rejects the Reformation insistence upon the authority of Scripture as a new idolatry, biblicism, bibliolatry (152, 202), "the conviction that the Bible gave them (the faithful of the Reformation) the final truth contributed to the individual's spiritual arrogance" (229), "the Bible is another instrument of human pride" (231), the biblical symbols, e. g., Christ's second coming, the resurrection of the body, immortality, must be taken seriously but not literally (50, 288, 294). The paradoxical or dialectical method as applied to the philosophy of history is made the source of truth and therefore also the standard by which the Bible must be judged. Man's capacity for rational self-transcendence opens up new points of vantage to judge our finite perspective in the light of a more inclusive truth. This is obtained from a twofold source, Christ and the *logos* within us (214 f.). The ultimate truth is to be found not by the intolerant attitude of Catholics, Calvinists, Lutherans, but by "tolerance" (220 ff.). The neo-orthodox Niebuhr, believing that truth is both beyond and within the reach of human reason, is still in the camp of liberal theology with its empirical and rationalistic approach to theology.

2. Niebuhr's anthropology is both in the Catholic and in the Liberal tradition. In Volume I he condemned in no uncertain terms the easy conscience of modern man, human pride, and liberal theology's untenable principle of the inherent perfectibility of human nature. The dialectical theologians have successfully challenged the false optimism of liberal theology, but have substituted a gloomy pessimism. The anthropology of the dialecticians, however, is not the Scriptural realism, but a paradoxical combination of human finiteness and self-transcendence. On the one hand, Niebuhr speaks of the inherent wickedness of man (cp. Vol. 1) and, on the other hand, of man's inherent capacities for good. Niebuhr rejects the doctrine of man's total depravity and defines the Fall as a symbol. The Scriptural account of the state of

innocence before Adam's fall is a symbol of the fact that human nature has unlimited possibilities (77). Man, however, cannot effect his salvation alone, and thus God must enter with His judgment and with His grace. In this Niebuhr differs from liberal theology. Grace, however, is defined as the mercy of God which overcomes the sinful element in man's achievements as well as the power of God within man. "In Christ both wisdom and power are available to man, that is, not only has the true meaning of life (wisdom) been disclosed, but also resources have been made available to fulfill that meaning (power). In Him the faithful find not only truth, but grace" (98). This amounts to the Roman *gratia infusa*. Niebuhr inclines to the Roman Catholic view of free will (117) and rejects Luther's doctrine that pagan goodness has no value before God (186). And thus, in the final analysis, the neo-orthodox Niebuhr's quarrel concerning the doctrine of man is therefore not so much with liberal theology as it is with orthodox Christianity.

3. Niebuhr's neo-orthodoxy becomes apparent as modern Liberalism, especially in his view concerning Christ's Person and work. He believes that Jesus erred as to the true nature and the fulfillment of history (50 f.). According to Niebuhr, Jesus taught that the Messiah as God's representative — not, as Humanism holds, some force in history — would reveal the final meaning of history by vicarious suffering (45). "The synthesis of Jesus as the suffering Servant and the divine representative makes it possible for God to suffer for man's iniquity, that is, He resolves the contradictions of history, not only by judgment upon the wrongs, but primarily by revealing His mercy in history so that man in history sees both his guilt and his redemption, and thus the Messiah will give His life as a ransom" (46). This means that Christ as the norm of human nature defines the final perfection of man in history (68). Man in history is capable only of *eros*, that is, mutual, reciprocal, egoistic love. Man above history is capable of *agape*, that is, sacrificial love. "This paradoxical relation of sacrificial and mutual love clarifies the Christian doctrine of the sinlessness of Christ and makes the doctrine that Jesus was both human and divine meaningful" (70). Niebuhr rejects the doctrine of the Virgin Birth (73) and holds that God is revealed in Christ, more particularly in the cross, inasmuch as we see God as being above history with its *eros* or self-interested love, and as being free to have *agape*, which does the very opposite of human love (71, 72). Thus the cross reveals the divine, history-transcending *agape*, and Christ becomes the "second Adam," the normative, the essential man, the perfect human character, who re-establishes the original virtue of Adam and sets forth the ideal possibilities of human life (76 ff.). Niebuhr at times seems to approach the Christian concept of the Vicarious Atonement ("divine mercy triumphs over divine wrath without annulling it," p. 104), but according to Niebuhr the cross is not the accomplished redemption of the world, but rather the disclosure of that attribute of God which can overcome human corruptions. "The Cross symbolizes the perfection of *agape*, which transcends all particular norms of justice and mutuality in history" (74). Niebuhr's theory of the Atonement does not differ *essentially* from Bushnell's Moral Influence theory. "The atonement is the beginning of wisdom in the

sense that it contains symbolically all that the Christian faith maintains about what man ought to do and what he cannot do, about his obligations and final incapacity to fulfill them, about the importance of decisions and achievements in history and about their final significance" (212).

4. Neo-orthodoxy is a this-worldly religion, in spite of the fact that Niebuhr speaks much of transcendence. His kingdom of God is defined in accord with his concept of grace as man's constant struggle for sanctification in the social relations. The section on the Kingdom (pp. 244-286) is not theology, but a blueprint for organizing the world along lines of truth and justice. He condemns the Lutheran otherworldly view and charges the Reformer with social antinomianism, a curiously perverse social morality, extreme pessimism, and utter lack of interest in the brotherhood of man (191 ff.; 277 f.). Did Niebuhr really study Luther's treatise on the *Liberty of the Christian Man*? Is he acquainted with Luther's social writings, notably the *Address to the Nobility* and the Large Catechism on the Ten Commandments? Niebuhr's interests are not in the spiritual kingdom, where the believer daily receives the forgiveness of sin for Christ's sake, but in "the new world which must be built by resolute men who when hope is dead will hope by faith" (285). Believing that "history moves toward the realization of the Kingdom, but yet the judgment of God is upon every new realization" (286), Niebuhr has not deviated essentially from his former social gospel position, as set forth, for example, in *Religion and Power Politics*.

5. Neo-orthodoxy is very unorthodox in defining the end of the world. It employs the paradoxical method. Inasmuch as man is finite, the end of the world is *finis*, i.e., that which exists ceases to be; but inasmuch as man is free and above history, the end is *telos*, i.e., the purpose of history has been accomplished. Thus all things move both toward fulfillment and dissolution (287). History is actually only an interim between the disclosure and the fulfillment of its meaning (213). What does Niebuhr mean by the culmination of history, *finis* or *telos* or both? We are not sure, for he uses the eschatological Bible concepts symbolically. The triumphant return of Christ is an "expression of faith in the sufficiency of God's sovereignty over the world and history and in the final supremacy of love over all forces of self-love which defy for the moment the inclusive harmony of all things under the will of God" (290). The final judgment by Christ according to the human nature is the Scriptural symbol denoting that man will not be judged by contrasting the eternal with the finite, but according to a human ideal possibility. Nevertheless the judgment also conveys the idea that man cannot free himself from his sin without God's "grace" (292 f.). The New Testament concepts of the resurrection of the body and the immortality of the soul indicate that only those things have abiding value which transcend finite conditions (296). The end of history must then be viewed as *telos*, for if we view history only from our involvement in history, we shall fail to see history in all its richness and variety; and if we take our position above history, then we fail to see its "self-surpassing growth" (301).

Niebuhr's book is hard to read. Nevertheless the two volumes de-

serve close scrutiny, not because of any positive contribution to the orthodox theology of Lutheranism, but because they show so clearly the bankruptcy of every theology which is not grounded in the Word of God. Niebuhr labors—and the reader must also labor through the paradoxical statements—with all the tools of modern scholarship to show the inadequacy of optimistic Liberalism. While he lands some telling blows against liberal theology, he fails to give the real meaning of Scripture, and his philosophy of history is as inadequate as that of the classical culture, of Roman asceticism, and the false optimism of Liberalism. Not the philosophy of dialectical theology will give the meaning of history, but the “more sure word of prophecy.”

F. E. MAYER

80 Eventful Years. Reminiscences of Ludwig Ernest Fuerbringer. Concordia Publishing House, St. Louis, Mo. 1944. 267 pages, 5½×8. \$2.00.

Finally it has come—the book which we eagerly waited for and expected, a volume of reminiscences by the genial, highly esteemed president emeritus of Concordia Seminary, who March 29 observed his eightieth birthday. Through his travelogs published in the *Lutheraner* he has achieved an enviable reputation as a *raconteur*, and his gift of presenting pleasing narrative accompanied by wise and helpful reflections and admonitions is here splendidly exemplified. Dr. Fuerbringer tells the story of his own life and, as all somewhat acquainted with his family connections and official work know, he was placed in a position which enabled him to be a close observer and in many a way made him an actor in the drama of the Lutheran Church of the Missouri Synod. The narrative is simple, straightforward, and artless, enlivened, however, now and then by quotations from the Scriptures or from ecclesiastical and even profane authors like Goethe. The person interested in historical minutiae will here find a very valuable mine for study and research, for the author tries to be precise and to verify the statements he makes. The number of footnotes added at the conclusion of the volume is not inconsiderable. The work is richly illustrated, some of the photographs submitted being rather rare. Special attention is given to the prominent leaders of the Church: Walther, Pieper, Stoeckhardt, Graebner, and others. The volume is not intended to be a theological contribution for the understanding of the doctrinal positions held by our Church and hence, though there are many helpful allusions to controversies in which our Synod was involved, no strictly theological chapters have been included. Dr. Fuerbringer has taught thousands of men who are now engaged in the glorious work of preaching the Gospel of Jesus Christ. That fact alone entitles this volume of reminiscences to a respectful reception. If in addition to the other engaging features of the book we bear in mind that in the author we have a link between the heroic past of our church body and the present, that he was not only a relative but also a student of Dr. Walther, our great theological leader, the value of the book for all who love our Church or wish to become acquainted with its history is immensely enhanced. We hardly have to urge that the book be bought; an announcement of its appearance is sufficient to insure a wide sale.

W. ARNDT

Concordia Bible Teacher. Edited by Rev. A. C. Mueller under the Auspices of the Board of Christian Education, Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Vol. V, No. 2, April, 1944. Prepared by the Rev. J. M. Weidenschilling, S. T. D. Topic of the Quarter: "Parables of Jesus."

Concordia Bible Student. Edited by Rev. A. C. Mueller under the Auspices of the Board of Christian Education, Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Vol. XXXI, No. 2, April, 1944. Topic of the Quarter: "Parables of Jesus." Prepared by Rev. J. M. Weidenschilling, S. T. D. Concordia Publishing House, St. Louis, Mo.

Here are two worth-while quarterly publications with which our clergy should be acquainted. The *Concordia Bible Teacher* costs 75 cents per annum, the *Concordia Bible Student*, 50 cents per annum. In the quarter beginning with April the subject treated is: "The Parables of Jesus." The pamphlet intended for the teachers naturally presents material of a more advanced nature than does the issue prepared for the students. In all, twenty-seven parables are treated. The style is popular and simple. No one can read these pamphlets without being richly benefited. The pamphlet for the students includes at the end of each chapter teaching devices, namely, a section entitled "For Study and Discussion," and another one having the caption "Searching Daily for Spiritual Treasures." Needless to say, these pamphlets go forth with our sincere benedictions.

W. ARNDT

Our Bible. A Guide to the Study of the Holy Scriptures. By J. M. Weidenschilling, M. A., S. T. D. Second printing. Concordia Publishing House, St. Louis, Mo. 95 pages, 5×8. 35 cents.

This neat paper-bound book, we are sure, will delight all lovers of the Holy Scriptures who would like to become better acquainted with the Sacred Volume. In 12 chapters the chief facts pertaining to the Bible are submitted. One of these chapters has the heading "The Bible, a Library of Sacred Literature." The title of another chapter reads "Ancient Historical Records." Chapter 7 presents "The Story of the Christian Church." Chapter 10 tells "How the Sacred Books Became Our Bible." The presentation throughout is pleasing and simple, and the information submitted is important and vital. Every chapter is followed by a section entitled "For Study and Discussion," in which as a rule questions are submitted. Another appendix added to every chapter has the title "My Daily Companion," in which interesting, stimulating questions for every day from Monday to Saturday are placed before the reader. The volume is concluded by a number of minor sections containing prayers for Bible study, interesting facts about the Bible, etc. In the Preface the Rev. A. C. Mueller, editor of the Sunday school literature of the Missouri Synod, correctly says, "People as a rule know very little about the history of the Bible, the ancient versions, the Greek and the Hebrew manuscripts, and the origin of modern versions. They are astonished when someone introduces them to the

history of the Bible or when they hear the story of its remarkable preservation down through the ages." May this little volume be an aid in making our people read and love the Holy Scriptures more and more.

W. ARNDT

What a Man Can Believe. By James D. Smart, Minister of St. Paul's Presbyterian Church, Peterborough, Ontario. The Westminster Press. 252 pages, 5½×8. \$2.00.

While our book utters the complaint: "The Protestant Church of our time is very much like a house standing in the midst of the flood-waters of a great river. The swirling waters break against it, and the storms shake it. As we watch, we see walls crumbling here and there and disappearing under the flood. We ask: 'Can it stand against every storm? Will its foundations be strong enough to hold?'" (p.168), it is itself engaged in the work of undermining the foundations of the Church. It denies, in the first place, that the Bible is the Word of God. It repudiates the "doctrine of the literal inerrancy of the Scriptures," "of the absolute authority of the letter of the Scriptures," will not have men "believe, literally, that the whale swallowed Jonah and that the entire Creation was completed in six days of twenty-four hours each," and declares: "The Word of God cannot by any stretch of imagination be identified literally with the words of a book. . . . Martin Luther said that the Bible is the cradle in which the Word of God is laid." (Pp.18, 36, 70, 82.) And, in the second place, it has no use for the central teaching of the Bible, the Vicarious Atonement. What it teaches on the Atonement is summarized in the following statements: "What, then, is the special meaning of the cross? Is it not this, that on the cross was enacted the consummation of all holiness and love? In the light of what Jesus is we first become aware of the depths of darkness that dwell in us. . . . It is perfect love, a love and mercy which would not turn aside even from a cross when the work it sought to make perfect was the deliverance of man from self and the opening of a way once and for all for him to be reconciled with God." "The cross draws us out of ourselves and up to God because it judges us and sets us where we belong in life. Because it breaks the power of evil over us by humbling our pride, the cross and the cross alone has the power to deliver us from the imprisonment and darkness of our self-will and to bring us into our true heritage as the sons of God." "It was God's holiness in Jesus which made men hate their sin in His presence, while in the same moment God's love in Him gave them absolute confidence that they could leave their sin behind and begin a new life." (Pp. 143, 214, 216.) The meaning of these and similar statements is that it is not the death of Christ itself that reconciled God with the world, but that the sinner's reconciliation with God depends on the effect produced in him when he beholds the holiness and love of God which was displayed on the cross. In line with such a theory of the Atonement is this statement: "In relation to the God and Father who rules over all our days, forgiveness is the overcoming of our rebelliousness and the reconciling of our wills to his will for us." (P.193.) And we are not surprised when we read in the section dealing with "The Fate of the Unevan-

gelized": "What about the earnest, thoughtful God-fearing man of a non-Christian religion, a man who perhaps puts many Christians to shame with his virtues? Are we to say that such men lose their chance of heaven because they do not happen to have had their life stream directed into Christian channels? . . . The man who asserts that God cannot say to a Buddhist or a Confucianist, or even for that matter to a professing atheist, 'Well done, thou good and faithful servant,' denies to God the freedom which is His. . . ." (P. 243 f.)

Some sections of our book offer the Scriptural remedy for certain ills of the Church. For instance: "The problems of *doctrinal* training are not given very serious consideration by the Church. The Church's emphasis is upon activity and conduct rather than upon ideas. . . . Here, then, is where we stand. We are certain that right beliefs are essential to the Christian life. . . . Morality, when its foundations in Christian knowledge are gone, has not much to hold it up. . . . When once we know that upon the nature of our faith all else depends, we shall cease as ministers and as people to treat doctrine as a matter of secondary, or even lesser, importance." (Pp. 17, 32, 40, 252.) — "With Martin Luther the Reformers had to say: 'Here I stand. I cannot do otherwise. So help me God.' The truth for them was not a formal creed which they held in their minds and could change at will. The truth held them and possessed them so that they were no longer free." (P. 64 f.) — There is "a passion for the unification of the visible Church, arising from the conviction that the Christian Church will have strength in the face of the unbelieving world only when it is able to present a completely united front. . . . Those impelled by this impulse tend to minimize all differences in regard to faith and doctrine, and refuse to admit their implications or even to take them with real seriousness, because their great eagerness is for a unity which will impress the world outside the Church." (P. 185 f.)

TH. ENGELDER

The Chemistry of the Blood and Other Stirring Messages. By M.R. De Haan. M. D. Zondervan Publishing House, Grand Rapids, Mich. 183 pages, 5½×8. \$1.50.

The author of these addresses, a medical doctor, is recommended by the publishers as an outstanding Bible teacher, broadcasting over three hundred radio stations. Many things in the book are to his credit. A thoroughgoing Fundamentalist, he confesses without any qualification such fundamentals as the inspiration and inerrancy of the Bible, the deity and vicarious atonement of Christ, salvation by grace through faith, and so forth. But he errs throughout his talks in an attempt at apologetics, going beyond and, in places, against God's Word and so (not to say more) only weakens his witness to the truth. By way of illustration, let us state the following. He builds up and bases the value and efficacy of Christ's shed blood on the nature and consistency of human blood. Misusing the Biblical teaching that "the life of the flesh is in the blood," he asserts that when God "breathed into his [Adam's] nostrils the breath of life," He "imparted blood to that lump of clay," by which "man became a living soul." When Adam and Eve ate of the fruit of the forbidden tree, this caused "blood-poisoning." "Sin affected

the blood of man, not the body, except indirectly, because it is supplied by the blood" (p. 14). "Since God 'made of blood all nations,' sin is transmitted to all of Adam's progeny" (*ibid.*). Christ's conception and birth were sinless, because sin is transmitted through the blood, and the blood is supplied to the fetus only through the male, not through the female. (Cf. pp. 14, 35, etc.) This grotesque and, at times, almost ludicrous exegesis spoils the whole book, for what the author offers his readers are not Scripture teachings, but just so many vagaries of a well-meaning, but misled and misleading mind. We regret this, since evidently the writer believes in the salvation truths of the Gospel. Where he errs (and this is most serious), is in his false motivation and interpretation.

JOHN THEODORE MUELLER

The Six Creative Days. An Interpretation of the Biblical Account of Creation in the Light of the Existing Universe as We Know It. By the late L. Franklin Gruber. Lutheran Literary Board, Burlington, Iowa. 105 pages, 5×7½. \$1.00.

Someone has said, somewhat facetiously, that the Bible has suffered more at the hands of its friends than at those of its enemies. But the saying is frequently borne out, as a number of recent publications abundantly show. And the book before us, sad to say, is one of just this type. It is an attempt, briefly stated, to explain away the plain statement of the Bible that God made the earth and all that is therein in six days, days as we now know and designate them. The arguments of the book are very much like those of Bettex in a similar monograph, to which the writer refers. All the outworn, specious arguments are again presented, with a show of learning that might confuse the reader who is not a simple believer in Holy Writ. The book really presents the claims of theistic evolutionism. It abounds with speculation and rationalization. And its chief thesis is effectively and permanently refuted by the unmistakable word of the Lord in Ex. 20:11: "For in six days the Lord made heaven and earth, the sea, and all that in them is." Cp. Ex. 31:17. If men like the unbeliever H. H. Lane frankly state that the word *yom* in the account of the six-day creation cannot mean anything but a period of twenty-four hours, it seems a pity that an alleged believer in the Bible should make such damaging concessions to unbelief. See *Lehre und Wehre*, "Das Wort Tag, Gen. 1," 65:465; *Theological Monthly*, "The Length of a Creation Day," IV:37; *Lutheran School Journal*, "The First Week of the Earth's History," 79:247.

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BOOKS RECEIVED

From Zondervan Publishing House, Grand Rapids, Mich.

Rubies from Ruth. By W. G. Heslop, D. D. 112 pages, 5½×8. \$1.25

Christian Dialogs and Recitations. By C. Kuipers. 83 pages. 5½×7¾. 60 cents.

Great Illustrations. By Fred T. Fuge. 117 pages, 5½×8. \$1.25.

Golden Nuggets, Volume IV, The Gospels. Compiled, condensed, and edited by Theo. W. Engstrom. 277 pages. 5½×8. \$2.00.